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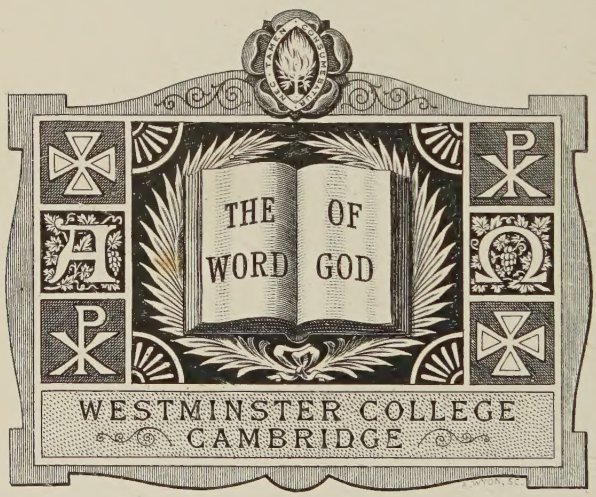

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Quarterly Statement

FOR 1895.

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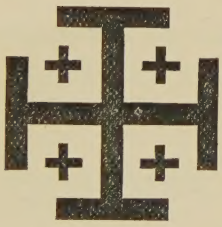

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THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

Up to the date of his last despatches Dr. Bliss was still tracing the line of the old wall, which he had followed for about 1,000 feet. His third report will be found at p. 9.

Letters from Dr. Bliss and Herr von Schick report that the iron-bound door of Neby Daûd, which had remained open against the wall for a number of years, having been recently blown down during a severe storm, there was disclosed on one of the stones behind it an inscription which seems not to have been before noticed. It is in Latin, and, according to Dr. Bliss's report, is a votive tablet to Jupiter on behalf of the welfare and greatness of the Emperor Trajan and the Roman people, erected by the Third Legion, which takes us back to the interval between the destruction by Titus and the founding of Ælia Capitolina. It was partly covered with plaster and may have been entirely covered when the door was last opened and shut, which may account for its being unnoticed. It is built into the modern wall about 15 feet above the ground. Roman inscriptions are very rare in Jerusalem and this discovery is therefore of exceptional interest. A squeeze of the inscription is expected to arrive shortly.

Amongst Herr von Schick's various notes is one in reference to Bethzur. Many have thought that there must have been *two* places of this name, one on the way to Hebron, and one near Jerusalem. Herr von Schick adopts this opinion, and puts in a claim for Et Tôr on the Mount of Olives to be regarded as the Bethzur near the Holy City.

In November Herr von Schick reported that the fountain of Siloam had been dry for several weeks, and the people had to bring water from Bir Ayûb to water the gardens with, also that during the last two or three years the water

of the spring has in general been much less than in former times. The natives think that the blessing was taken away from the spring with the Siloam inscription. Others say that the diminution may be owing to the many new houses built on the higher ground north and west of the city, which have cisterns for collecting the rain water, and that the increased cultivation of gardens and planting of trees has to do with it. But Herr von Schick thinks that if these were the causes Bir Ayûb would also have suffered, which is not the case.

Herr von Schick continues:—"I was told that a few years ago some Jews were bathing in the Virgin's Fountain, when a quarrel arose with the Fellahin and a Jew was injured by a stone, in consequence of which some of the Siloam people were imprisoned for a time, and, when they were released, an order was given that in future no one, whether Jew or Fellah, should be allowed to bathe there, so that the Fellahin might have no further quarrels with Jews. In order to enforce this rule a black man was placed there as watchman. But one day there was no more water, and the Fellahin charged the black man with taking it away by witchcraft, to which the man replied that if they would pay him £40 he would bring the water again.

"If this story be true, which I cannot know, then the black man may have opened some other channel for the water, not known hitherto. As Bir Ayûb has much water it may be that it goes there now. Is there still anywhere an unknown channel?"

Dr. Chaplin states that some years ago it was a common custom for Jews, and especially Jewesses, to go to the Virgin's Fountain to bathe, under the belief that there was some special virtue in its waters. They called the place "Godl's Mikveh" = Gedaliah's bath, but what particular Gedaliah was referred to they seemed not to know.

We publish in this number the first portion of the Greek and other inscriptions collected in the Hauran by the Rev. W. Ewing, and also part of his personal narrative of his journey. It is proposed to publish the whole in the course of the year, so that all may be contained in the annual volume for 1895.

Referring to the serpent-like figure in Baron Ustinoff's collection, described and figured by Herr von Schick in the *Quarterly Statement* for 1893, p. 297, the Rev. J. E. Hanauer writes that he has discovered that the object was found at Lydda, and thinks that it may be connected with the popular ideas which have been current for so many centuries respecting the dragon slain by St. George, the patron Saint of Lydda—and of England. Mr. Hanauer refers to the fact that St. George is greatly revered by the Mohammedans, who identify him with El Khŭdr, the evergreen Nebi, a holy man of ancient times, who, having been permitted to drink of the fountain of perpetual youth, can never die, but appears from time to time as the messenger of retributive Providence, to succour the godly, to punish the wicked, and to annihilate monster (dragon) forms of evil.

Mr. Hanauer also reports that a deep vault or pit was recently discovered under the flooring of the little mosque in the house of Simon the Tanner, at Jaffa. It seemed to be about thirty feet deep.

A correspondent sends the following, from the "Daily News," thinking it may have interest for students of things connected with the Holy Land:—"Is the Jews'-harp a musical instrument? The question has been raised in the United States, for if it be only a toy, it will be liable to another rate of import duty . . . The name of the instrument is, of course, an absurd corruption of 'jaws-harp.'"

It is pretty certain that this instrument has no special connection with Jews or the ancient country of the Jews, but the derivation suggested seems less probable than that from *jeu-harpe* = toy-harp. In some old authors we have *jeu-trompe*, which seems to have meant the same thing.

A correspondent from Jaffa reports that an iron bridge has recently been built by the Government over the Wady Muṣrura just where the Nâblus road crosses the stream before its junction with the Aujeh.

The Rev. Theodore E. Dowling, Honorary Secretary of the Jerusalem Association, reports that a course of lectures will be delivered in Christ Church Lecture Room, Jerusalem, under the auspices of the Association, during the approaching travelling season. Subject to any necessary alterations, the programme is as follows:—

Date.	Name.	Subject.
Friday, February 26 ...	Rev. A. H. Kelk, M.A.	A Walk about Jerusalem.
Saturday, March 2 ...	Herr Baurath C. Schick	The Temple: Illustrated by Models.
Monday, ,, 4 ...	Bliss, F. J., Esq., Ph.D. ... ... (Afternoon, 2.30 o'clock—on Mount	Recent Excavations. Zion.)
,, ,, 4 ...	Percy D'Erf Wheeler, Esq., M.D., F.R.C.S.E., F.R.G.S.	Jews of Jerusalem.
Tuesday, ,, 5 ...	Hanauer, Rev. J. E.	The City Walls and Gates and their Folk Lore.
,, ,, 12 ...	Zeller, Rev. J.	The Bedawin.
,, ,, 19 ...	Percy D'Erf Wheeler, Esq., M.D., F.R.C.S.E., F.R.G.S.	Jewish Life in Palestine.
,, ,, 26 ...	Bliss, F. J., Esq., Ph.D.	The Tells of Palestine.
,, April 2 ...	E. W. G. Masterman, Esq., F.R.C.S. ...	Galilee.
,, ,, 9 ...	Dickson, John, Esq., H.B.M. Consul ... or	Progress and Produce in Palestine.
	Dowling, Rev. Theodore E.	The City and the Land—A Lantern Lecture.

Tourists are invited to visit the Loan Collection of "Antiques" in the Association Room, which is situated opposite the Tower of David, where maps of Palestine and Palestine Exploration Fund publications are kept for sale.

The following have kindly consented to act as Honorary Local Secretaries :—

The Rev. C. E. Ranken, St. Ronans, Malvern.
Henry Clark, Esq., Prospect House, Trent Street, Stockton-on-Tees.
J. T. Atkinson, Esq., Hayesthorpe, Holgate Hill, York.
Dr. McEwan, Prestonpans, N.B.

Mr. Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author, and will be published shortly under the title, "Thirty Years' Work in the Holy Land." Applications for copies may now be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s*. 6*d*., in cloth, 2*s*. 6*d*., post free; non-subscribers, 2*s*. and 3*s*.

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged

to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

The Old and New Testament Map of Palestine (scale $\frac{3}{8}$ of an inch to a mile).—Embraces both sides of the Jordan, and extends from Baalbek in the north to Kadesh Barnea in the south. All the modern names are in black; over these are printed in red the Old Testament and Apocrypha names. The New Testament, Josephus, and Talmudic names are in blue, and the tribal possessions are tinted in colours, giving clearly all the identifications up to date. It is the most comprehensive map that has been published, and will be invaluable to universities, colleges, schools, &c.

It is published in 20 sheets, with paper cover; price to subscribers to the Fund, 23*s.*; to the public, £2. It can be had mounted on cloth, rollers, and varnished for hanging. The size is 8 feet by 6 feet. The cost of mounting is extra (*see* Maps).

In addition to the 20-sheet map, the Committee have issued as a separate Map the 12 sheets (viz., Nos. 5–7, 9–11, 13–15, 20–22), which include the whole of Palestine as far north as Mount Hermon, and the districts beyond Jordan as far as they are surveyed. *See* key-map to the sheets.

The price of this map, in 12 sheets, in paper cover, to subscribers to the Fund, 12*s.* 6*d.*; to the public, £1 1*s.*

The size of this map, mounted on cloth and roller for hanging, is $4\frac{1}{2}$ feet by $6\frac{3}{4}$ feet.

Any single sheet of the map can be had separately, price, to subscribers of the Fund, 1*s.* 6*d.* Mounted on cloth to fold in the pocket suitable for travelling, 2*s.* To the public 2*s.* and 2*s.* 6*d.*

Single copies of these maps in sheets, with cover, can be sent by post to all foreign countries at an extra charge of 1*s.*

A copy of names and places in the Old and New Testament, with their modern identifications and full references, can be had by subscribers with either of these maps at the reduced price of 2*s.* 6*d.*

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from September 22nd to December 24th, 1894, was—from annual subscriptions and donations, including Local Societies, £642 12*s.* 0*d.*; from all sources—£874 8*s.* 8*d.* The expenditure during the same period was £706 3*s.* 6*d.* On December 24th the balance in the Bank was £316 1*s.* 11*d.*

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet, front and back, with a Cuneiform Inscription found in May, 1892, at Tell el Hesy, by F. J. Bliss, Explorer to the Fund, at a depth of 35 feet. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2*s.* 6*d.* the pair.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *Bible Scenes in the Light of Modern Science.*
(3) *The Survey of Eastern Palestine.*
(4) *In the Track of the Israelites from Egypt to Canaan.*
(5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
(6) *The Recovery of Jerusalem—(Excavations in* 1894).
(7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
(8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *The Work of the Palestine Exploration Fund.*
(2) *The Survey of Palestine.*
(3) *The City of Jerusalem.*
(4) *Eastern Palestine.*
(5) *Calvary and the Church of the Holy Sepulchre.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows:—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stone; or, New Light on the Old Testament.*
(3) *Underground Jerusalem; or, With the Explorer in* 1894.
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—
(4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
(5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
(6) C. *The Story of Joshua; or, The Buried City of Lachish.*
(7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
(8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows:—

(1) *Work in and around the Holy City.*
(2) *Work outside the Holy City.*
(3) *Popular Lecture upon the General Results obtained by the Fund.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

PLAN TO ILLUSTRATE Dr BLISS'S REPORTS.

To face page 1

The Detail in Black, from the Enlarged Ordnance Survey Plan, The Excavations in red.

Cemetery

Protestant School

B.M. 2473·7

MACDONALD'S EXCAVATIONS

Cœnaculum
(David's Tomb)

B.M. 2519·1

Cistern

English Burial Ground

Steps

Tower

Cisterns

Rock

Bath

Cisterns

Paved Road with drain conveying water to

Gate

Tower I.

Aqueduct

Probable line of Rock hewn Aqueduct

Tower II.

Air Hole

Lower Water Conduit

Outer Scarp

Tower III.

Wall seen here

Inferred Tower

WALL

B.M. 2423·8

B.M. 2479·7

B.M. 2349·7

Cistern

Watch House

Cistern

Cistern

Cave

Aqueduct

Watch House

Scarp

Tower IV.

Jewish Cemetery

SCALE

Feet 100 0 100 200 300 400 500 Feet

THIRD REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. Bliss, Ph.D.

The return of these crisp December days recalls to me vividly the corresponding season of last year when I was also in Jerusalem. But with what a difference! Then I was full of anxiety about the granting of the permit, which seemed a far-off thing. Then I wandered over the fields to the south of the city, wondering what secrets they might contain, and examined every scarp and stone, speculating as to the hidden line of wall. Now, for seven months, the permit has been in my hands. Now I walk over the same fields; happy in the fact that their dim promises have been fulfilled; glad to say: "Here runs the wall for over 1,000 feet, here is a paved street, here are towers, here the long-lost Gate of the Essenes."

My last report was largely concerned in describing the great outer scarp of defence, upon which I argued that a wall may once have been built, though no traces of masonry remain. I also announced that a true wall had been discovered, beginning at the fosse which separates it from the work of Maudslay, and running at first south-east generally parallel to the outer scarp. We had traced this wall for about 150 feet to its turn at Tower I. I gave the reasons for inferring that a gate occurred in the wall at a distance of 105 feet from the fosse, together with a general description of the masonry.

The present autumn season has been entirely taken up with tracing the continuation of this wall to the east, and with work about the gate. I warned the readers of the October *Statement* to take my arguments in regard to the outer scarp as tentative. I am now of the opinion that there was never any wall directly upon that scarp, but that it acted as an outer defence to the wall found to the east of it. This view is made the more probable by the fact that we picked up the outer scarp again between Tower II and Tower III, 25 feet outside the wall, and running directly parallel to it for a distance of more than 50 feet.

The gradual process which led to the discovery of the various periods of the gate was a most interesting and delicate operation. It is always my preference to lead the reader, if possible, along the steps of discovery, so that he may share with me not only the perplexity but the delight when matters, at first obscure, become flooded with light. However, to make the matter clearer, I will say at once that this gate is proved to represent certainly three, and perhaps four, distinct periods, as shown by the different super-imposed door-sills. In the sections, *a*—*a* represents the upper sill, *b*—*b* the rough filling below it, and *c*—*c*, *d*—*d*, and *e*—*e*, the sills below.

My first hope for finding a gate was given by the paved road which we found coming down from the north-east, having a sewer under it.

This we followed in galleries, until we at last reached a block of good masonry at the stone *f* in section CD. Here we were puzzled to find our work in the gallery blocked by great blocks of stone, not very thick. We then had no idea that these were to prove to be the various sills of the gate (seen of course from the inside) together with their respective paved roads leading to them, super-imposed, of course, upon the pavement which we had been following for so long. It is fortunate that traces of these upper roads had disappeared a few feet beyond the gate, else our task in tracing the lowest pavement would have been difficult indeed.

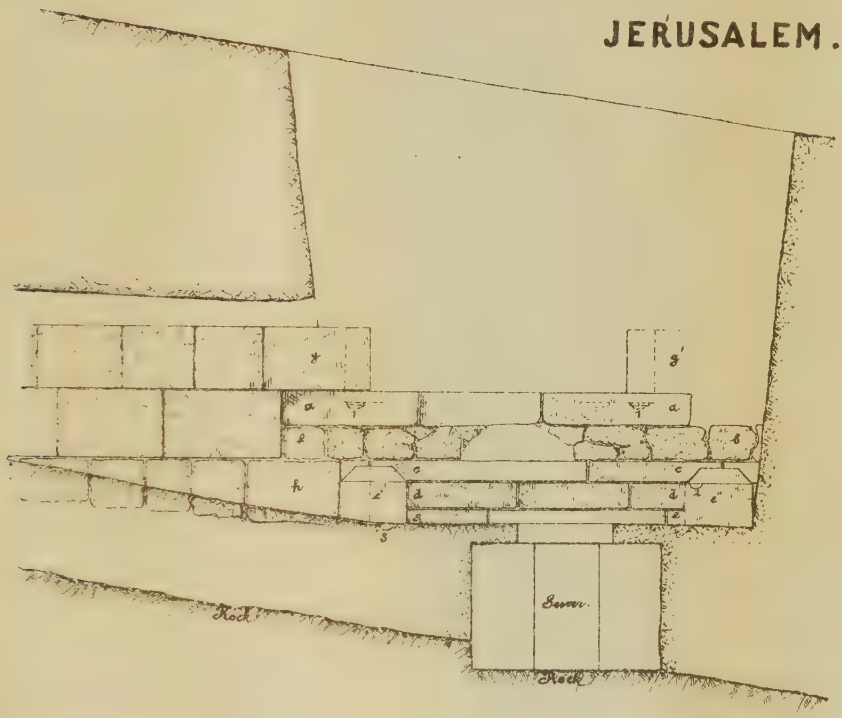
On discovering the block of masonry, we supposed it to be part of a substantial house at this point. The work in the gallery becoming difficult, we opened up from above, making, finally, the large cutting represented in section AB.

As related in my last report, we went down till we reached the rock, but found no traces of the pavement beyond the masonry. The place does not seem to me important, and we left it for a time. Later, I decided to give it another chance, and the wall running to the fosse was found. The matter was still far from clear, for the space between *g* and *g′* was filled up with masonry, which seemed to be continuous with the wall. However, whereas the course continuing north-west beyond *g* consisted of well-squared stones, with fine jointing, between *g*—*g′* the work was coarse, with badly-formed joints, and included a stone with a rounded face, certainly not *in situ*, and doubtless once belonging to a pilaster. More careful observation of the line *a*—*a*, the top edge of which projected a trifle beyond the stone *g*, and beyond the rough work on to *g′*, revealed the fact that the edges of the stones under the rough work were polished with that irregular peculiar smoothness produced only by the wear of feet, while the part under the stone *g* had not this polish. The conviction thus flashed upon us that we had here a blocked-up gateway. This theory at once explained the fine masonry found at *f*, at right angles with the course *g*, which must be the inside of the gate. Until we saw that the course *g* did not continue to *g′*, this finely faced masonry, apparently a chance section across the wall, was a puzzle. And now that this point was clear, one difficult question remained: Why was the sill at *a* 45 inches higher than the pavement below *f*?

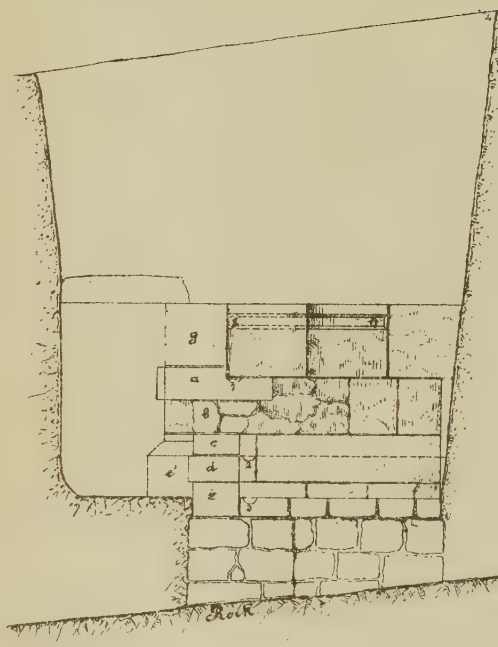
The theory that steps had led up to the gate was entertained and dismissed. We then made a more careful clearance outside the gate, and found the lines of slabs *c*—*c*, *d*—*d*, and *e*—*e*, whose edges all showed polish from wear, suggesting that all were door-sills. Measurements showed that it was the lowest one that belonged to the period of the pavement. However, further investigation seemed imperative, and we began by removing the rough stones which blocked the upper sill between *g* and *g′*, finding that sill in perfect preservation. There were the sockets in each corner, and the holes in the middle where the bolts of this double gate had been fastened down. It was interesting to note that at the angle where the gate had turned above the socket the stone was eaten

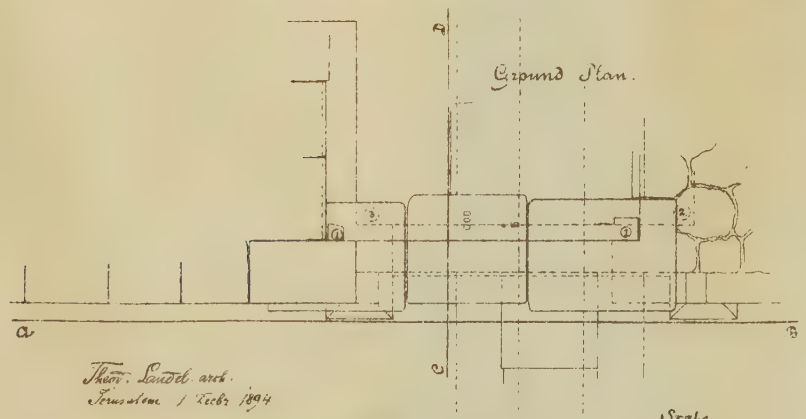
ANTIQUE GATE RECENTLY DISCOVERED AT JERUSALEM.

Section A B

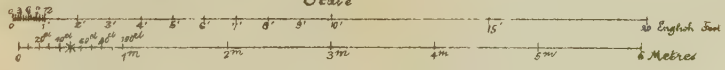


Section C D





Scale



Theod. Sandel. arch.
Jerusalem / Febr 1894

away in a series of furrows. A recent storm has thrown down the gate of Neby Daûd (Zion Gate), and here at the angle the same furrowing may be observed. A mere glance at the over-lapping iron sheets with which the door is plated reveals the cause of this peculiar attrition in the Zion Gateway, and suggests the natural explanation for the same phenomenon observed in our ancient gate.

This upper sill is composed of three large slabs of fine hard white limestone with tinges of red. A glance at section CD will show that the surface is of two levels, that part inside the door being 4 inches lower than the part outside, leaving a support against which the closed door should rest. On section CD may be observed two stones beyond the stone *g*, with a groove 6 inches high and 4 inches deep, running along the top of them in the line *i*—*i'*. These stones are much worn, the groove being clear only in the second. Before the discovery of the gate I had supposed them to be later filling in. The tape measure settled the matter differently. The width of the upper gate is on the outside 8 feet; on the inside 9 feet 10 inches. Each door, then, would be 4 feet 11 inches wide, from *i* to *i'* is just this distance; when the door stood open it rested against these stones; the door had evidently a strong iron bar nailed across it, and the groove was made to accommodate the bar, so that the door could open directly against the wall.

The middle stone of the three that forms this upper sill is not quite in line with the other two. It is noticeable that this upper gate stood immediately in the line of the wall, being a mere opening that must have been without striking architectural features. The sill is only 10 feet under the surface of the ground.

The width of the lowest gate, 8 feet 10 inches, could be measured on the outside between the two flanking stones *e'* and *e''* which project 6 inches from the line of wall, and 18 inches from the line of the sill *e*—*e*, one stone of which forms the roof of the sewer. We thus were certain of two periods, the highest and the lowest, and the claims of the lines of slabs *c*—*c* and *d*—*d* remained to be considered. It seemed at first impossible to examine them without removing the upper sill, which I was very loath to do. However, we proceeded cautiously to remove some of the rough filling (consisting of small stones and very hard mortar) between *a*—*a* (the upper sill) and *c*—*c*, making a hole in the centre of it without disturbing the upper sill. No marks were found in the slabs of that line. We then proceeded carefully to remove the slabs inside the gate which seemed to belong to the various super-imposed paved roads, and succeeded in finding the door socket marked 2. If this belongs to the sill *d*—*d*, then the part inside the door is on a level with the part outside the door, and not 4 or 5 inches lower, as in the case of the highest and lowest sills. If it belongs to the sill *c*—*c*, then the part outside the door would be 8 inches higher than the part inside, which is rather a too great difference. I prefer to assign it to *d*—*d*. Both *d*—*d* and *c*—*c* are polished by wear at the outside edge, and though we did not find a socket to certainly prove a fourth period, yet I think there were four. We assume,

then, this socket to belong to d—d, but we did not find its fellow at the other corner, and as there are no bolt marks in the centre of the slab, it is possible that this gate had a single door. Its width was the same as that of the lowest gate, as the projecting stones e' and e'' belong to both periods. We had, as I have stated, inferred the lowest gate from the sill c –c between the flanking stones e' and e'', but happily the last link in the chain of evidence was furnished by Herr Sandel, a German architect, who, while taking measurements for the plans, discovered in the last stone of the pavement the socket marked 3, which belongs to this lowest gate. Its fellow in the other corner was, of course, buried by the slab containing socket 2. Thus, thanks to the fact that the sills were of different widths, we were able to study the four periods without removing any one of the sills. I know of no more interesting example of a place where four distinct periods may be studied in the short perpendicular distance of 4 feet.

The discovery has a most important bearing on the history of the south wall, for it shows that it ran along this line for a great length of time. The masonry, however, employed during these four periods was the same. Stone f, with its fellows, above the first pavement, is quite of the same style with stone g and the wall going north, though stone g itself was, of course, placed in its present position when the upper door sill was built. Stone h, with the rest of the course, though not so well dressed at the edges, as is often the case in a hollow course, has the comb-pick dressing found in the work above. However, under this course there is another course of quite different work, which occurs all along the line, and three courses of which are found at Tower I. I take this to belong to an older period than is indicated by the lowest door-sill, which, of course, we cannot assume represented the first occurrence of a gate at this point.

The general position, and the fact that a sewer runs under the gate, emptying itself twenty yards away, point to an identification with the Dung Gate of Nehemiah. It is also probably the Gate of the Essenes of Josephus, which should be looked for near the south-west angle of the wall, one gate being only 32 feet distant from the turn to the east at Tower I.

The finding of a gate at this point explains the line taken by the outer scarp. From G to M it runs in general parallel to the wall, forming a steep defence, which at M has the perpendicular height of 21 feet. Here the top of the scarp lies hardly more than 10 feet out from the wall. At M it turns at right angles as far as the point O, evidently in order to form a large open space in front of the gate. The meaning of the platform O, P, R, S, U, W, projecting north-west, is not quite clear. The fall at the top of the scarp between M and P is 18½ feet, while the level of the base remains the same, the scarp at P (before the turn) being only 2 feet high at present, but there are plain signs that the top was quarried away, presumably in later times, when the wall was considered a sufficient defence. After the turn at P there is an abrupt fall in the base of the scarp of 8 feet It has been suggested

that the platform O, P, R, S, U, W, was the base of a barbican, but in this case we should expect the road to point north, which direction has the steep contours against it, as well as inherent probability. I think there may have been here an outside watch-tower at one time to command the Bethlehem road. Another suggestion may be made: although the scarp in its present condition was fashioned for defence, yet it may have followed the general line of an earlier quarry; though that it is not simply a quarry I hope I proved conclusively in my last report.

The road from the gate probably crossed the Valley of Hinnom at the point where the present path from Bab Neby Daûd crosses it, following the path up the hill beyond and joining the road from Bab el-Khalil further on. Yusif, while following the wall from the gate to Tower I, noticed that the soil on a level with the lowest course was hard and pressed together, and he suggested that the ancient path passed that way. He is a close observer and fertile in suggestions, a tendency I encourage, for among his many theories some turn out to be of real value. He spends his spare time either in reading Nehemiah or in wandering over the fields studying exposed scarps and the contour of the land, planning for the work ahead.

We are fortunate in having a man who, besides being trustworthy in his work and very popular with the labourers whom he keeps under firm control, takes also an enthusiastic interest in the topographical questions of the excavations.

As I hope that some of the many readers of these lines may visit Jerusalem in the near future, I will say for their benefit that the cutting above the gate is left open. In front of the gate the space is filled up to the level of the upper sill, but the interior is exposed to the level of the first pavement, so that the various sills, sockets, width of the wall, &c., &c., may be seen. The tunnel going north has also been left open for a distance of 70 feet, revealing the wall. The tunnel between the gate and Tower I is closed, and, by the way, is not even indicated in the plan. From the surface we have built a stairway to the upper sill, a fact which I mention to prevent any possible theorising.

In writing of the wall I shall first describe its direction with any especial features, and then the character of the masonry. At the date of my last report we had traced it from the fosse to Tower I. This latter consists of two distinct kinds of masonry, their faces built on different lines. The surface of the ground above descends in a sharp terrace, so that the top course at the south-west corner was hardly a foot underground, and the fellah who leases the field told me that he had often struck it with his plough without knowing what it was. From the south-east corner of this tower we traced the wall east, following the rock for 32 feet, where a small, irregular buttress occurred. At this point we expected a break, for in the direct line beyond there is a trench several yards long, from which the proprietors have in recent times taken stone, having destroyed the traces of the wall here. So about 90 feet beyond the break we made another cutting, and came across the wall

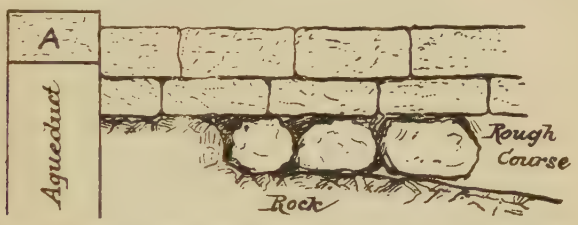
9½ feet out. This was proved to be the face of Tower II, for after 27 feet it took a turn for 9½ feet at right angles back again to the old line which there continued. From the break the destruction had continued to Tower II, and had included its west side. At the south-west corner the rock-hewn aqueduct seen at X—Y, and described in my last report, entered the tower. For a distance of 22 feet it is so high that a man can stand upright. On the slabs of the roof we found the Fund's bench-mark done in lamp-black, and the initials J. B. It was a singular illustration of the chances of excavation. Sir Charles Warren, coming down the aqueduct from the north-east, had stood directly under this tower, and left his mark in the cellarage, as it were ; thousands have walked in the field above the tower, while all were unconscious of its existence. Hereafter, when I see any especial feature of height or workmanship in a channel I shall want to open down from above. I, too, passed under one wall, yea, even at the gate, weeks before I discovered it, at the point where the sewer passes under it, and here the sewer was lined with three large beautiful blocks on each side, which Yusif warned me at the time must point to some especial building above, but I hardly thought of these again until they were once more seen when we found the gate. So I cannot crow over my respected predecessor ! And here comes in a happy accident. Warren certainly traced the aqueduct down to this point.[1] For not only have we his bench-mark, but he describes the place where a man can stand upright ; however, probably owing to some oversight, it is laid down on the maps only in the field beyond, stopping suddenly at the road. Now when I found the sewer to the north, I first took it for an aqueduct, and cleared it out to the east simply in order to see whether it joined Warren's aqueduct in the next field. We pursued it to the road which it struck some 50 feet north of the expected point, and its base was considerably higher than even the surface of the ground where the aqueduct was known to lie. Hence the identity of the two was impossible. But in the meantime the paving at the side had been seen at so many points that the paved street was first inferred, then proved, and then it was an easy matter to follow it back to the wall at the gate. I doubtless should have found the wall sooner or later, but the key which actually fitted the lock was furnished by the draughtsman, who years ago in a London office neglected to lay down the aqueduct beyond the road !

I have connected on my plan the aqueduct seen by us at X—Y with the part seen at the tower, bringing the line through the point where a stone-lined air-hole was pointed out to me by the proprietor, who told me that they found it and proved it to be dry some years ago when water was still conducted to the city by the low level aqueduct. I followed the

[1] This appears to be the aqueduct which was traced by Lieutenant, now Major-General, Sir Charles Warren for 700 feet, and was found to be crossed and used at either end by the present low-level aqueduct. *See* "Recovery of Jerusalem," p. 233. Letter No. IV, p. 15, of 2nd September, 1867 ; Letter No. VIII, p. 20, of 2nd October, 1867 ; and Jerusalem volume ("Survey of Western Palestine"), p. 376.—[Ed.]

aqueduct from the point where it passes under the tower for 66 feet, where it got very low and narrow; besides, the measurements from this point doubtless lie somewhere in the archives of the Fund. I draw on my plan a line connecting it with the part already laid down on the maps beyond the road.

This aqueduct seems to be older than the main masonry of the tower. The lowest course resting on the rock to the east of the aqueduct does not enter into the argument. But the fact that stone A is higher by a few inches than the rest of its course seems to be due to the aqueduct; it is easier to suppose that the whole course, including stone A, was built in its present position to accommodate the already existing aqueduct than that the masonry existed before the aqueduct and that stone A was then raised, for this would have disturbed the whole superstructure; it would have been easier to have cut it away at the bottom.



Directly parallel to the wall beyond Tower II, and lying 26 feet out from it, we found a scarp, having a perpendicular depth of 7 feet. We traced it east for 50 feet, from which point it still continued on, and probably it follows the line of the wall. Opposite the south-east corner of the tower it took a turn south at right angles in a line corresponding to the east side of the tower. We did not find the point where it turned west again. The top was much quarried away, and we turned west, following a wrong clue in a tunnel too close to the probable turning to permit of a safe second tunnel. It is possible that the scarp, after turning west, turned back again in a line with the west face of the tower, and then followed the wall again west. We had last seen the main outer scarp at X—Y, where it was only 2 feet high and disappeared in the higher aqueduct. We drove in a tunnel along the rock from a point south of the low level aqueduct to that aqueduct, and found no scarp; the small difference of level between the two aqueducts shows that no scarp could exist between them; hence I believe that between X—Y and Tower II there was never much of a scarp. The possibility of a scarp, of course, depends upon certain natural conditions.

Given a certain line of wall, and given the intention of defending it by an outer scarp, the carrying out of that intention depends on the fall of the rock at various points. Thus, at one place there might be a high scarp made, at another a low scarp, and at another no scarp at all. This is just what we have found.

This scarp, of course, faces south. Parallel to the wall, in a line with

the face of Tower II, was another scarp facing north, making a ditch in front of the wall. Whether this was intended for a fosse or was mere quarrying did not appear.

Twenty-six feet beyond Tower II the low level aqueduct enters the wall, several feet above its base. Whatever may be the date of the present masonry, this aqueduct is later, for the wall was broken to effect its entrance, and then repaired. At this point the breadth of the wall was found to be 8 feet.

The wall was traced almost the whole distance between Tower II and Tower III, by tunnels worked from either end. The base of the wall drops 21 feet between the two towers. Tower III has six courses of masonry still preserved, the top being not 3 feet under the surface, though its existence was entirely unsuspected by the proprietor.

Beyond the tower we followed the wall to a point under the further end of the road. As we did not come to terms with the proprietor of the field beyond, we worked there only one day, but saw the wall at two points, distant from the tower 56 and 112 feet respectively. We thus fell short of the inferred tower. As the west side of Tower II was destroyed, I was obliged to estimate its distance from Tower I at 112 feet. I took this figure as an estimate in making my trench for Tower III ; as a matter of fact, its corner was found 7 feet beyond. But on one day of work in the field beyond, we were much hurried, and in trenching for the next tower, I took the first estimate of 112 feet and not the proved distance of 119 feet. Of course we were lucky in getting on the wall 112 feet, but I never pass over the spot without a vain regret, and meditations on Naboth's vineyard. As the faces of the towers are not the same (Tower I being 34½ feet, Tower II probably 29½ feet, and Tower III 26 feet), the distances between them may also differ. I hope the way will open for us to return to this field, when we may not only find the tower, but determine whether a wall branched off to Burj-el-Kebrit in the line laid down on the map of Marina Sanuto.

From Tower I to the second point where the wall was seen in this field, it follows the same line exactly—91°. Accordingly, having come to a friendly arrangement with the fellah who owns a cauliflower field beyond, we opened up again in the same line, finding the wall somewhat to the south (hardly 10 feet) and followed it for 124 feet in a generally south-east direction, with a slight variation of direction :—19 feet, 114° ; 57 feet, 107° ; 32 feet, 103½° ; 16½ feet, 112½°. As the upper masonry had entirely disappeared, only very rough foundation work remaining, it is possible that part of the line, up to the last turning, may have been straight above. At the point where the first bend occurs there is a slight re-entering angle ; 28 feet beyond this corner, the foundations of the wall appear on a scarp (set back 1 foot) 6½ feet high, which continues for 30 feet, and then turns away from the wall. In this field the top of the rock is from 10 to 14 feet below the surface. Although we have worked for almost seven months, we have been very fortunate in the soil, which has been mainly good brown earth, excellent for tunnelling. How-

ever, in this field we had a bad example of the loose shingle which so often troubled Sir Charles Warren. It occurred in the tunnel near the beginning of the field, pouring down like water into our boxes, and leaving such a cavernous space beyond, that when the tunnel was cleared out I could stand upright and then not be able to touch the top with my uplifted arm. In the hope that the shingle did not continue far, we abandoned this hole and opened up from above, beyond, where, fortunately, it came to an end.

The turn to the direction 112½° was a lucky one, for it took the wall immediately down into a lower field, whereas if it had kept on in the line 103½ it would have passed across an intermediate field belonging to another owner. Thus were we saved another negotiation. Sixteen-and-one-half feet beyond the turn the clue was suddenly lost, even the foundation work giving out, so we opened up in the field below, 105 feet beyond in the same line, and luckily struck just upon the juncture of the wall with a tower. The wall here, with the east face of the tower, is built upon a scarp 6½ feet high, which is accordingly cut at right angles. The top of the rock is 17 feet below the surface. We traced the wall as far as the cemetery—distance, 26 feet; direction, 111°. Only this east face of the tower is preserved, and that so badly that it is impossible to be sure of its depth, though certain indications decided me to take it at 17½ feet. As the rock on which it rests continues scarped in the same line for 9 feet more, it may be that 26½ feet was the depth of the tower. At any rate, it is distinctly deeper than the other tower. The scarp does not turn at right angles to form the scarped base of the tower's front face, but the rock is cut away at an acute angle back into what must have been the foundation of the tower; in other words, the rock had been quarried away. But when? Before the tower was built or after it was destroyed? The latter is more probable, as I wish to believe, though there was nothing to settle the question definitely, the tooling being the same under the masonry and in the irregular part. If before, then the well-cut angle in the rock at the junction of wall and scarp was a happy accident in the quarry taken advantage of by the builders, and the bulk of the tower was built across an irregular base; if after, then the scarp was originally intended for the base of the wall and tower.

To the west of Tower IV the ground has recently been pillaged for stones so that the exact line could not be recovered, but as the angle of tower and wall is in line with the bit last seen in the cauliflower-field above, it is probable that that line was preserved. However, on my plan I have indicated a different line suggested by very slight remains of building for a distance of 23 feet. One of the disadvantages of writing a report while the work is in progress is that certain tentative conclusions have to be re-considered. My plan was sent off to England last post, and I now think that this line of 23 feet is a trace of later building, for not only is there no reason for a change of direction, but this line would destroy the proportions of the west side of the tower.

The interruption caused by the large Jewish cemetery is an annoying

but I hope will not prove a serious one. The wall is now under the surface contour 2299, or 130 feet lower than the base of Burj el Kebrit, which, if the wall took a bend up the west side of the Tyropœon valley, would naturally be in the line. In other words, the turn should have occurred higher up. All the archæologists who have visited the spot agree with me that it is going to include the Pool of Siloam. Josephus appears to imply that Siloam was excluded, but that is against all common sense. Such a theory would destroy the *raison d'être* of the Siloam Tunnel. The Virgin's Fountain was outside the city; what would have been the use of this difficult and expensive work if it merely resulted in bringing the water from one point outside the wall to another point outside the wall? One wall is now pointing in just the right direction to include the pool, and a transverse trench across the line produced beyond the cemetery will, I hope, reveal it again. The leap is a big one, but unavoidable.

The position of Tower IV falls 25 feet short of its expected position on the basis of calculation given by the distances between the known towers and the length of face of Tower III. According to this calculation it should really be the seventh tower. The fourth we fell just short of, as described above; the fifth should have occurred a few yards before the point where we picked up the line again, and the sixth should be looked for on that line.

As a matter of fact we found no sign of it, the foundation masonry being found continuous at the point where the tower should project, though curiously enough the scarp on which the wall is built up to this point turns out and away from the wall. As will be shown later, Tower IV is of a distinctly different style of masonry from Tower III, and we have pointed out that its width is greater than that of the other towers; these facts, with the fact of the absence of the expected tower in the field above, point to the idea that the work *now in situ* up to Tower III may belong to a later construction which, though following the old line for some distance, branched off towards Burj el Kebrit, perhaps in the field where our work was interrupted, while the older line ran down to Siloam. The value of this suggestion we shall hope to settle one way or the other some future day.

The tracing of this wall has shown the danger of inferring the line of a buried wall along the line of a modern terrace, no matter how steep. We have crossed diagonally four terraces, two of them exceedingly high and steep.

The total length of the wall followed from the fosse to the cemetery measured along the line between the towers and the faces of the towers is 1,050 feet. We have shown that various interruptions occurred, but the sum of the lengths of the wall actually seen is over 50 per cent. of the whole line. Much of the work was underground, but parts are still left exposed—one corner of Tower I, part of Tower II, and three sides of Tower III, besides the gate and the wall to the north of it, as mentioned above. I fear, however, that in time these will get covered up again.

We must now return and describe the masonry belonging to different parts of the wall. I recognise five distinct styles :—

(1) Rubble foundation.
(2) Roughly-dressed stones.
(3) Smooth-faced stones.
(4) Drafted stones with flat centres.
(5) Drafted stones with projecting bosses.

(1) *Rubble Foundation.*—This occurred at many points along the line upon the rock, to a height of about 3 feet. It consisted of rough stones of various sizes, built usually without any regard to courses. In the 125 feet of wall traced in the cauliflower patch beyond the great break we found nothing but this rubble *in situ;* here it was sometimes 5 or 6 feet high, and in places was built in rough courses, though the stones showed no signs of tooling. Usually, however, the work was irregular, small stones occurring near immense rough blocks. In places the rubble had been plastered over.

(2) *Roughly-dressed Stones.*—These were noticed as following a lower course, below the finer work and generally above the rubble, at many points between the fosse and Tower III. A few feet south-east of the gate the upper work disappears and only the rough course remains, slightly in advance of the upper line, till we get to Tower I. Here three courses of this work are *in situ*, their heights being 1 foot 8 inches, 1 foot 4·5 inches, and 1 foot 4·5 inches respectively. They are set back, one from the other, but the lines are not exact ; 32 feet beyond the east angle with the wall an irregular buttress of this masonry occurs. The stones in the tower are much weathered : some of them have signs of a draft : they seem to have been originally dressed with a tool having an end 2 to 3 centimetres broad, producing a long stroke, but here and there signs of the comb-pick are visible. The joints are coarse, as the stones are not well squared, and are filled with the rudest lime, whether at the time of building or in reparation it is impossible to say. At Tower II this style occurs on the rock.

(3) *Smooth-faced Stones.*—These are the characteristic stones of the wall from a point 34 feet south-east of the fosse to the point 112 feet beyond Tower III. They belong to the periods of the four door-sills, as shown in the discussion of the gate. North of the gate the base of the wall rises rapidly, and the heights of several courses could be measured : 2 feet, 2 feet 1·25 inch, 2 feet 1·25 inch, 1 foot 11·6 inches, 1 foot 1·4 inch, and 10·2 inches. The latter is a plinth course, built in the rougher masonry below, as shown in the drawing, "Wall north of Gate." The longest stone occurs in the breadth of the opening for the gate ; it is 6 feet long. The average length is about 3 feet.

This masonry north of the gate appears to be all one, but a few feet beyond the gate signs of a reparation became visible. This reparation consists in the use of a fine mortar to fill up the irregular joints and repair a broken corner, where a false joint is there indicated in the mortar.

I could not decide whether mortar had been originally used, although, where the wall is broken at one point, mortar was certainly seen on the inside of one stone. Before the reparation begins the joints are not so fine. The stones are all well dressed by the comb-pick, which has at different points seven, eight, and nine teeth to the inch. At the present day the comb-pick is used, the number of teeth to the inch varying in different tools.

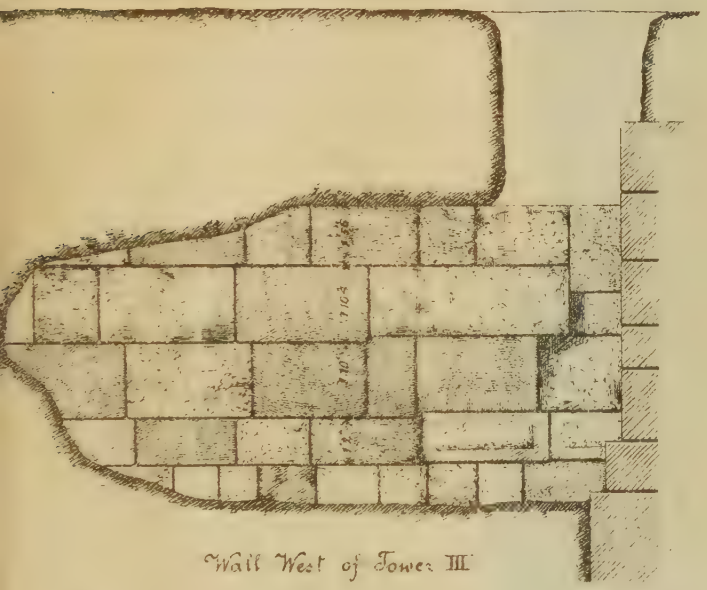
Between the gate and Tower I the wall was much ruined, and this style of masonry appeared only for a few feet in one course. It was seen again at the east junction of the tower and the wall, and again at Tower II, from which it was traced almost without interruption to Tower III. At Tower II the faces of some of the stones were covered with plaster, which was notched in the manner of the plaster on the tower north of the fosse described in my last report. I have seen this in Byzantine work. Beyond Tower II a plinth course occurred built on the rough stones and projecting 7 inches from the wall above. Courses above were measured at 1 foot 8 inches, 2 feet 1 inch, and 1 foot 9 inches in height. A drawing is given of the wall (immediately) west of Tower III. Here are two plinth courses, each projecting 5 inches. The courses, beginning with the upper plinth, measure 1 foot 2 inches, 1 foot 10 inches, 1 foot 10·4 inches, and 1 foot 5·6 inches. Of the dressing I will speak presently.

The west face of Tower III is also drawn. The four courses above the plinth measure 1 foot 10·4 inches, 1 foot 8·4 inches, 1 foot 7 inches, and 1 foot 8 inches. The work is plainly one, but various styles of dressing occur. Nos. 5, 11, and 21 have the ordinary comb-pick dressing, which may be slightly observed on the bosses of stone 16. The tool used on No. 7, though somewhat different, has also teeth; 6, with the bosses of 1, is roughly flaked; 3 and 4 are indefinite, owing to weathering. But all the rest of the twenty-one stones have clearly the marks of what Dr. Petrie calls the "long-stroke picking." He thus describes it: "This is done with an edge or point without showing any breadth of cut; the strokes are somewhat curved and in groups of parallel cuts." According to him this was used earlier in Palestine than the comb-picking, which he thinks was introduced by the Greeks. On No. 16 we have the two styles on the same stone. The drafts have the long-stroke picking, and the projecting faces (or bosses), though at first roughly flaked, are re-touched with the comb-pick.

The wall west of Tower III shows the two styles with the comb-pick in the predominance. Thus we have the two styles appearing not only in the same course but in the same stone. The wall here has also been repaired with plaster, but there is no evidence that mortar was used originally. In general, the masonry described under this heading is similar to the stones in the south wall of the Haram of the time of the insertion of Hadrian's inscription upside down and, therefore, later than his time. Smooth stones, comb-picked, also were found fallen outside of the wall in the cauliflower patch and outside of the wall beyond Tower IV.

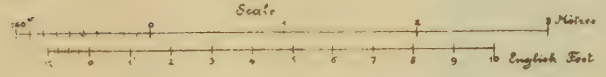
e page 20

SPECIMENS OF MASONRY IN SOUTH WALL OF ANCIENT JERUSALEM.



Wall West of Tower III.

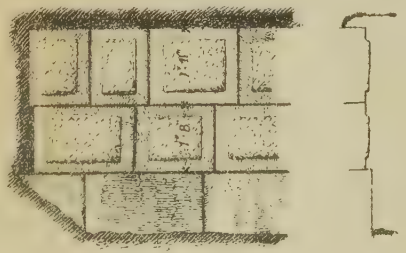
West Face of Tower III.



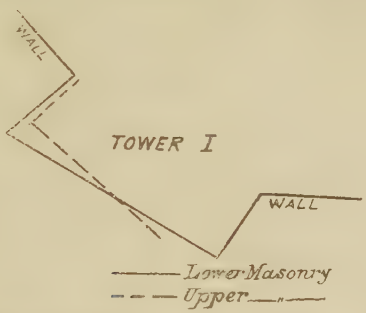
Wall North of Gate

Jerusalem, Dec. 1894
Theod. Sandel. architect.

North Face of Tower I, Superstructure.



(4) *Drafted Stones with Flat Centres.*—These centres can hardly be called bosses as they project scarcely one-eighth of an inch. At Tower I there is a superstructure in the old work, described under (2). The later tower was evidently the shorter of the two. It is broken away abruptly beyond the corner, but its face is built on a different line from that of the lower, and if this upper line were projected it would fall outside the lower



line. The superstructure consists of three courses *in situ*, the two upper being drafted and the lowest plain. The plain course and the drafts of the upper courses are dressed with the comb-pick, which seems deeper than in the masonry noticed before, but this may be due only to a difference in the individual workmen. The centres are roughly flaked. The upper courses measure 1 foot 8 inches and 1 foot 11 inches. The plain course is of the same time of building as the others and differs in style from the other work, as just mentioned, only in the depth of picking. These drafted stones have their exact counterparts in many stones built into the modern wall, especially near Bab Neby Daûd, perhaps taken from the old line. In the comparatively modern blocking-up of the Golden Gate there are similar stones. They differ from the drafted stones (with double boss), described under (3), only in the dressing of the drafts. In both cases the drafts are very wide.

(5) *Drafted Stones with Projecting Bosses.*—This is the style of masonry at Tower IV and in the wall going on to the Jewish cemetery. They differ from anything described above. The stones are square. Four courses with bosses rest on a plain course. Three of the bossed courses are respectively 1 foot 9·5 inches, 2 feet, and 1 foot 8 inches in height. The longest stone is only 3 feet long. The drafts are of irregular widths, ranging from 2 inches to 6 inches. The maximum projection of any boss is 9 inches. The drafts are comb-picked. The wall is covered with a fine, smooth plaster which does not include the bosses, which project from it, giving a curious effect. This is probably later. The stones are not unlike the drafted masonry of the tower beyond the fosse, described in the July *Quarterly*, except that the latter are not comb-picked as to their drafts. Similar masonry may be observed in the "so-called Tower of Antonia," north side of the Via Dolorosa, in the Mahkamy (Council House) near Wilson's Arch, and in many other places

where old stones are re-used. Though the wall is here built on the scarp, the latter (except in one or two places) has not been cut exactly to accommodate the stones, irregularities in the scarp being rectified by the insertion of small stones.

Now that we have discussed (in tiresome but necessary detail) the five styles of masonry, two questions arise. First. Do these five styles represent different periods? Second. Can any of the styles be dated?

In answering the first question, I would call attention to the roughly-dressed course of stones which so often occurred between the rubble and the fine work above. Rough foundation work would be expected, but not of two styles. Moreover, at Tower I these stones are represented by three courses above the rubble and under the good masonry which occurs in a different line. The rubble and the rough courses may belong to the same period, but the rough courses and the superstructure are evidently of different periods. The difference between the superstructure of Tower I and the rest of the smooth work is so little that a difference of period need not be inferred. Accordingly, I think that up to and including Tower III we have two periods: the *first* represented by the roughly dressed stones, before the time of the lowest door-sill; the *second* represented by all the upper work—this second period being of long duration as it included three re-buildings of the gateway, as shown above.

I know that this view does not take into account the differences of dressing in the west face of Tower II, but I think that a plan will show that it is all of a piece. The long stroke-picking may be older than the comb-picking, but the former evidently continued to be used after the latter came in.

The description I have just given of Tower IV makes it clear that here we have a third period. Evidently the work is very different from the smooth masonry, and it differs from the rough-dressed courses in the clearness of the drafts, the projection of the bosses, and the regularity of the courses. However, I shall not quarrel with those who would relegate it to the general period earlier than the smooth work, though I keep to my own view. I have already said that the smooth work may represent a later line which, perhaps, branched off to Burj el Kebrit.

In considering the second question, "Can any of the styles be dated?" I would call attention to the fact that none of the stones have especial characteristics, and that no ornamentation was found. Th masonry is all small. Smoothly-dressed stones have been used in all ages. The natural method is to make the length longer than the height. Rough bosses occur everywhere, from the huge substructure of the Temple to the wall of the house outside this hotel window, which was built the other day. I just stepped out on my balcony and found that three kinds of the comb-pick have been used on the wall of the room in which I write. And this style was in use long before the Christian era.

Again I cannot infer that because the masonry is small it is necessarily not Jewish. From the huge blocks of the Haram substructure and of the Tower of David it is assumed that the Jewish city wall should consist of the same blocks. But these were *especial points* where grander work might be expected. Even those who take the masonry in the Russian Church, east of the Holy Sepulchre, for part of the second wall, admit that it must have belonged to a tower in that wall. To be sure, the line of wall discovered by Dr. Merrill under this very room, consists of the huge blocks, but this line was near the main gate of the city. The wall at other points may have consisted of smaller masonry.

I am thus forced to admit that in the appearance of the stones there is little either for or against their antiquity. But there are other considerations. There is other proof that this wall is in the old Jewish line. Josephus gives, as the reason for the single line of wall at the south, the fact of the steepness of the valley. In other words, the wall occupied the extreme southern position possible, which is just the position of our wall. Had Josephus been silent I would still have identified our line with that of the Jewish Kings, and of Herod, for in their various epochs the city attained its maximum growth in the south, and if Hadrian's Wall occupied a different line, this would have been inside rather than outside of their line, contracting not enlarging the city. From the extensive Roman remains found by the Augustinians and myself outside the modern wall, I am inclined to believe that Hadrian's Wall ran on the old line, as far at least as the inferred tower. Indeed, I am led by Marina Sanuto's Map to believe that the Crusader's Wall also extended to this point, and if the smooth stones found fallen outside the wall in the cauliflower patch, and outside the wall beyond Tower IV, were once part of the wall, then it may be that Hadrian's Wall ran as far as the cemetery.

There is thus an immense range for the answering of our second question, with wide limits at any points between which these styles of masonry, so uncharacteristic, may be placed. A reasonable supposition seems to be that the smooth masonry represents the Roman and later periods, and the roughly dressed course with the work at Tower IV, earlier work. Perhaps further along the line we may hit upon something undoubtedly Jewish, for that Jewish the line is I have no doubt.

In describing one wall I have assumed that it started at the fosse, but a glance at the plan (October *Quarterly*) will show that it is in a direct continuation of Maudslay's line of scarp from the tower at the school to the tower outside the burial ground. The interruption of the fosse going north-east is due either to an inner wall or, as I believe, an inner fortress. Between the two just-mentioned towers, Conder (*Statement*, 1875, p. 81) found the indications that prove an intermediate tower. The distance between the first and second is 160 feet, between the second and third is 162 feet. Now the distance between this last tower and our Tower I is 165 feet, or practically the same as the other distances. The distance between Towers I–II and Towers II–III is

only 119 feet. Tower IV has been shown to differ from Towers I–III in masonry, but it resembles the tower outside the cemetery. Measurements taken, however, on from Tower I towards Tower IV, on the basis of 160 feet as the distance between supposed older towers, and of 40 feet as the breadth of such towers, do not bring it in the right place.

In closing, I may give a brief survey of our fortunes during this autumn season. After closing my last report I took a few days' holiday on Scopus, in the charming villa of my friend, Mr. Gray Hill, of Birkenhead, who can enjoy the glorious panorama from his Eastern home only during a brief spring season. On one side stretches Jerusalem, the old and the new. On the other side, far below, the plain of the Jordan, the densely blue Dead Sea, and the incomparable Mountains of Moab. It is the grandest view in the vicinity. But the place is a terrible one for winds. On Sunday, September 17th, it blew a hurricane. Our camp was also in an exposed spot, so I sent down my servant to visit the tents. He returned with a tale of destruction that I at once supposed to be exaggerated. I found, however, the next day that considerable damage to the tents had been done, and he took the opportunity furnished by moving the camp to a sheltered spot further along the line of wall that we were tracing, to put the camp in repair.

This new camping ground was on the edge of a cauliflower field. An interesting chapter could be written on the difference between the market price of vegetables and other crops and their archæological price. I speak with feeling, for I have in my time excavated in the midst of barley, beans, lentils, and cauliflower. The appropriate soil for each has become apparent, Amorite remains being favourable to barley, while beans seem to thrive on Greek *débris*. Cauliflower is unprejudicial and universal in its historical tastes. The profession of the excavator is a grand training for many occupations besides that of a market gardener. At the end of our work here I shall be fitted for a successful career as a land agent in Jerusalem. Even in these few months I have learned the boundaries between the lands of different proprietors over a large area. Where one finds a valuable cistern, and at once has two angry men down upon him, each claiming the cistern because part of it extends under his land, the line of demarcation becomes indelibly fixed in the memory. When one man gives you *carte-blanche* to dig away in a certain field, and then another man turns up to object, the fact of joint proprietorship, with the actual proportions of ownership, becomes clear.

In general our difficulties with landowners have been small. We parted great friends with the Sheikhs of Neby Daûd, who were much pleased with the condition in which we left their land, and who invited Yusif to a friendly meal at the close of the work in their lands.

The health of the party has been, on the whole, excellent, though I found myself much fatigued in November, and took a few days in Beyrout. On my return the camp had been moved again to the point marked L on the Plan of Jerusalem, in the lands of the Augustinians, whose Superior, the Père Germer-Durand, thus became our kind host.

The spot is sheltered, and the tents suffered no damage during a rain of three days, which formed the only interruption to the work by the weather since the great wind. The view is charming, and at the tents I spend all my days, though I now consider it more prudent to sleep in town. We have hired a couple of rooms near Silwan for storing the plant. During the storm the gates of Bab Neby Daûd were blown down, and on the place against which the east door has stood open for so many years an inscription was found on a stone built into the wall. After all, Fortune is the great discoverer. Every inch of the modern wall has been examined for inscriptions, and here, just behind the door, this inscription has been waiting for the storm. How many antiquaries have passed a couple of feet away from it! It reads:—

(I)OVI . O . M . SARAPIDI
PROSALVTEETVICTORIA
IMP . NERVAETRAIAN . CAESARIS
OPTVMEAUG . GERMANICIDACICI
PARTHICIETPOPULIROMANI
VEXILL . LEG . III CYR . FECIT.

It was partly covered with plaster, and while we were cleaning it the Père Germer-Durand passed along, and was the first to make it out. I shall have photographs and squeezes taken. It is an interesting addition to the very few Jerusalem Roman inscriptions. It is a votive tablet to Jove in behalf of the welfare and victory of the Emperor Trajan and the Roman people, erected by the Third Legion. It is interesting to learn that this legion, as well as the tenth, was here between the time of Titus and Hadrian.

His Excellency Ibrahim Pasha and the Government show a continued interest in the work. Our Commissioner, Ibrahim Effendi el Khaldi, continues devoted both to our interests and the interests of the Imperial Museum. It is pleasant to see his real enthusiasm in the archæological questions we are trying to settle. I am in correspondence with His Excellency Hamdy Bey, the General Director of the Imperial Museum at Constantinople. He has shown a desire to aid our work in every way and he is kind enough to ask me to give my opinion, from time to time, on reported discoveries in Bethlehem, &c. He has asked me to superintend a small excavation he desires to have made on the Mount of Olives, which I hope to undertake this week. We have every reason to be grateful for this friendly condition of things.

December 12*th*, 1894.

NOTE ON THE "FIRST WALL" OF ANCIENT JERUSALEM AND THE PRESENT EXCAVATIONS.

By the Rev. Canon J. N. Dalton, C.M.G.

A short note, with quotations from Sir Charles Warren and Sir Charles Wilson, on the southern portion of the "First Wall" of Josephus, which Dr. Bliss is now tracing, may perhaps not be deemed altogether useless or uninteresting. We are now uncovering the midmost portion of this wall; the first quotations that follow refer respectively to its eastern and to its western ends, and the subsequent ones to the wall generally.

1. As to the south-eastern end of this wall, where it joins the Haram Wall, in the Jerusalem volume of the "Survey of Western Palestine," in the chapter on the Excavations on Ophel, at p. 228, we read, "There is good reason to suppose that the Sanctuary wall and the Ophel wall were not built at the same time. Sir C. Warren believes that the Sanctuary wall is shown to be the older of the two." At pp. 230 and 231, "The cut stones in the wall (exclusive of the large drafted stones used in the top course and in the outlying tower) resemble in character the Roman masonry of the second century, A.D., or even later. The rough rubble and the rocky scarps may perhaps represent the older part of the rampart, and may be referred with considerable confidence to the time of Nehemiah." "Sir C. Warren was of opinion that the stones in the Ophel Wall were not *in situ*, but that they had been re-used," p. 230.

2. As to the south-western end of this wall, on Sion, in the same volume, at p. 393, we find, "The rock scarp of Jerusalem was here excavated by Mr. Maudslay, in 1874–5"; and as an index that the work was of the same date and similar plan to that at the eastern end on the Ophel, it is noted, at p. 394, that here, too, was an outlying tower, and "in front of it a flat platform of rock 20 to 25 feet broad." "The Ophel wall appears possibly to have been built up in two or more steps" (or terraces), "with a pathway at the foot of each. The same arrangement is also noticeable in the case of the rock scarp in the Protestant Cemetery," *i.e.*, at its western end, on Sion, p. 229.

We should therefore expect to find similar scarps, outlying towers and platforms in the midmost portion of the wall, whose two ends thus resemble each other. The scarp, and also the portions of such a tower, have been already found by Dr. Bliss, and are figured in the *Quarterly Statement* for October, 1894, p. 250. The curious outlying scarp further south, at the extreme south-western corner of the wall, would appear also to have been the foundation for another outlying tower; though the topmost portion of this rock scarp or platform has apparently been cut away at a later date, to furnish stones for the construction of later walls.

It will be of vital importance to learn what further scarp or rock

cuttings reveal themselves in the further tracing of the wall eastwards from this point.

3. In the second edition of "Smith's Dictionary of the Bible," vol. i, part ii, the article on Jerusalem is written by Sir Charles Wilson. Opposite to p. 1646 he inserts a plan of the city to illustrate the topography of Josephus. In this plan the southern or midmost portion of the "First Wall" is shown, not as following the contour of the hill, or turning northward (as is usually represented in most plans) so as to join the modern wall again on Sion, but as striking away eastwards straight down the slope to Siloam, just as the wall Dr. Bliss is tracing is found to be doing. The Dung place or Bethso is placed pretty much where Dr. Bliss has found what he calls the Dung gate, and another gate further eastward, between Bethso and Siloam, that of the Essenes, is shown "at the southern end of the long street which, commencing at the Damascus Gate, runs southward almost in a straight line through the midst of Jerusalem. This street, a continuation of the great road from the north, must always (writes Sir Charles Wilson) have been one of the principal thoroughfares of Jerusalem, and it is possible that the name of the sect of the Essenes has been confounded with the Hebrew word Yeshanah, 'old,' which the LXX in Nehem. iii, 6, give as a proper name (*τὴν πύλην τοῦ Αἰσανὰ*, or *πύλην Ἰασανὰι*). The 'gate of the Essenes' would thus be 'the old gate,' or 'the gate of the old wall.'" P. 1645.

In the wall now being traced by Dr. Bliss there is apparently no gate at the end of such direct line, neither apparently was there in the Empress Eudocia's wall. But it is of the first importance to be assured that the scarp and rock foundations both north and south of that wall hereabouts have been thoroughly examined by the present excavators, and it is much to be desired that we had more both of the outer and inner scarp traced for the portion of the wall already uncovered.

4. Turning now to the series of the translations published by the Palestine Pilgrims' Text Society, and the topographical notes furnished by Sir Charles Wilson therein, we find the following entries regarding these southern slopes of Sion:—"The walls of Ælia probably followed nearly the same lines as those of the present day" (Bordeaux Pilgrim, p. 59). Hence the southern slopes of Sion lay outside the city walls in the time of Hadrian, after the old city had been razed; though Roman villas belonging to the colonists of Ælia Capitolina may possibly have occupied the ground; since the tessellated pavements of such villas built even amid the foundations of the old walls have lately been discovered in the present excavations, which fact would appear to show that they do not belong to houses of an Herodian date.

"When the city was re-built by Hadrian, Sion was not enclosed by the walls, and it apparently lay outside them in the fourth century (*see* Bordeaux Pilgrim, p. 23; and Jerome, in Michaeam, iii, 9-12) The date at which it was brought within the compass of the city walls, as mentioned in the text (*i.e.*, about 440 A.D.), is uncertain." (The Epitome of S. Eucherius, note [1] on p. 8.)

5. The Empress Eudocia re-built the walls of the city 438 to 454 A.D. It was a period of great building activity, and there seems little doubt but that the wall now being traced by Dr. Bliss is Byzantine work, a reconstruction by that Empress generally on the foundation of the older "First Wall" of Josephus. But besides not using the scarp of the outlying towers both at the south-eastern and south-western ends of this wall, we know that in one important particular her builders deviated from the line of that old wall. The "First Wall" of Josephus excluded the Pool of Siloam from the city. Eudocia's wall included it within the city. Hence when the present excavations approach Siloam it will be still more necessary to distinguish the scarp and foundations in the rock of the old wall and its towers from the remains of the Byzantine wall we are now following.

6. "It may perhaps be inferred . . . . . that at the time of Paula's visit (A.D. 386) the old wall on Sion was still a heap of ruins, and had not been re-built." (Sir Charles Wilson—Introduction to Paula, p. iv.) But Eucherius (A.D. 440) after the Empress Eudocia's wall had been constructed notices, p. 8, "The most frequented gates of the city are three in number, one on the west (*i.e.*, the modern Jaffa Gate), another on the east (the present St. Stephen's Gate), and the third on the north of the city" (*i.e.*, the present Damascus Gate). No mention is made of one on the south. Though "the two streets running respectively south from the Damascus Gate and east from the Jaffa Gate which divide Jerusalem into four parts, evidently follow the lines of ancient streets." (Bordeaux Pilgrim—Introduction, p. x.) Significantly enough the Byzantine wall of the Empress Eudocia ran without one there, as is apparently evident from Dr. Bliss's tracings.

"Antoninus Martyr," p. 21, writes: "The fountain of Siloa is at the present day (*i.e.*, 560–570 A.D.) within the walls of the city; because the Empress Eudocia herself added these walls to the city." For about 400 years after this date the great church on Sion (now outside the modern walls on the south side of the city) is always noticed by the pilgrims as being "in the middle of the city," because the greater part of the Byzantine city covered these southern slopes of Sion within the Empress's wall.

7. But after 1000 A.D. this Byzantine wall seems to have been destroyed. Abbot Daniel, 1106 A.D., says: "In the present day Mount Sion is outside the walls of the city, to the south of Jerusalem," p. 36. Theoderich, 1172 A.D., says: Siloam "was once within the city, but is now far outside it; for the city has lost almost twice as much in this direction as it has gained in the parts near the Holy Sepulchre," p. 34. "Mount Sion, which stands to the southward, being for the most part without the city walls," p. 36. In the old French description of the city of Jerusalem, written 1187 A.D., at p. 2, we read: "When Jesus Christ was on the earth the city of Jerusalem was on Mount Sion (*i.e.*, within the 'First Wall' of Josephus), but it is no longer there." Only a church (the great Abbey Church of Mount Sion) is there "outside the walls of the city," p. 3.

8. The southern slopes of Sion were thus inside the "First Wall" of Josephus, outside those of Hadrian, inside those of Eudocia, for about 500 years, since which period they have been outside the walls again for about another 800 years.

9. From the foregoing considerations the practical conclusion would appear to result that it is of paramount importance not to be content with merely tracing the Byzantine wall, but that we should use every endeavour, during the present excavations of the southern wall, to follow most carefully both the inner and the outer rock scarps of the ancient rampart, whether we individually are inclined to believe them to date from "Phœnician," Davidic, Solomonic, post Exilian, or Herodian times.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *Muristan.*—In digging foundations for the new piers it was found that the rock shelves down towards the east, as one of the *western* shafts is 9 metres deep from the flooring of the church, which is several feet lower than the street outside, and the *eastern* shafts 11 metres. It was clearly seen that there had been once a quarry here. On an average the level of the rock at this church is 2,438 feet, whereas 70 feet to the north-east it is about 2,477 feet, and cropping out from the ground, the difference being, therefore, 39 feet, proving also from this side the existence of a rock platform, which I mentioned in *Quarterly Statement*, 1890, p. 20, as "Akra," and described as forming a kind of rocky knoll, with perpendicular sides.[1] As nearly all the cisterns had to be cleared and repaired for gathering as much water as possible the channels to them had also to be made, and by this *tombs* were found, or rather re-found, in the "cloister." These were detected many years ago, so that in Sir Charles Warren's plan the word "tombs" is inserted in the northern and eastern cloister. But I had not myself seen them at the time, and, as far as I know, they have not been described in any record, so I think it to be my duty to describe them now. The tombs are built of masonry, one close to the other, lying across the cloister. One of them on the eastern side was thoroughly cleared out, and afterwards the bones put back again. The skeleton was found undisturbed; it was that of a tall man, the head lying in the east 8 inches higher than the feet. The bottom of the tomb is throughout a regular slope. It is covered with slabs of stones 5 to 6 inches thick, and forms a long sunken grave 2 feet deep. One gets the impression they were economising with the place, putting as many tombs as possible into the cloister ground. The grave is only 20 inches wide, and if all are so, which is really very probable, then 30 graves would

[1] Similar to the present Skull Hill outside the town, only not so large in extent.

be found in one side of the cloister. In the western cloister similar tombs were found, but have not yet been cleared out, and, as everywhere on all sides of the cloister it sounds hollow, there is little doubt that all round there are such graves, in number probably about 80.

2. *A Stair and Postern in the Old Wall.*—In the *Quarterly Statement*, 1889, p. 63, is inserted a plan of the City of Jerusalem, in which with *red* ink are introduced many of the results of excavation, and north of the present city wall, west of the Damascus gate, the line of the old wall, marked D, forms towards the west a large projecting angle like the present wall, only situated further out; and the notes in the text explain this on p. 63. The ground of this angle outside the wall came recently into the possession of the Latin Convent, "St. Salvador," situated there inside the wall. The Convent intend to make a large cistern in the hollowed out part of the newly acquired ground, and are removing the accumulation of earth and *débris* in front of the rock scarp, which proves to be there 16 feet high; finding in the *débris* and earth many large hewn, and even some bevelled, stones, and near the outer (northern) corner in the old wall and scarp a flight of steps going from west to east, very likely down to the bottom of the trench, if it may be called so, for it has no counter wall or scarp. The stair stones are now removed, and are about 3 feet long. On the top of the steps was still *in situ* a *threshold* with the holes in which once the pins or hinges of the door were turning. The lintel also was found in the *débris*; so we see there was here once a *postern* about 3 feet wide, and 5½ to 6 feet high, leading to a flight of steps going down to the foot of the wall, or rather of the rock scarp. By this postern one was able to go outside the town, although it was not a regular gateway.

3. *An Addition to the Report on the Recently-found Mosaic outside Damascus Gate.*—As I went once more there I saw a stone with plaster on its surface, and in it engraved by a sharp-pointed tool some figures and writings—the latter damaged and no more fully legible. I made a copy of them, which I enclose here. I found that a short distance north of the mosaic, and close to the (northern) road, there are other rock-hewn tombs, but not emptied, so I could not see the inside of them. All these tombs seem to me a proof that the ancient city never extended so far north, and that this neighbourhood has always been outside the walls.

4. *Tombs, or Remainder of Third Wall?*—Since 1841, when Robinson opened a controversy respecting the lines, not only of the "first" and "second" walls, but of the "*third*" also, many visitors have tried to find out the place itself, the traces of the latter indicated on his map, but with various and conflicting results. I myself also, when coming five years later to Jerusalem, examined carefully what Robinson had said, but found that only part of the remains which he mentions with "hewn stones" had been really once a strong wall, all the others being merely heaps of earth of no great height. In order to know whether masonry was under these, excavations were required which for a long time were

To face page 30

PLAN to Illustrate Herr Schicks Notes

N
Ash Heap
Ruins
ROAD TO DAMASCUS
Bishop Blyths Residence
Rock cut Tombs
Rock cut Tombs
Old Cistern
Old Cistern
Old Cistern
Cistern
Cistern

not made,[1] and so the question was not decided. About 28 years ago Sir Charles Wilson commissioned me to look carefully on the ground for other remains which might indicate a continuation of the line of the wall. Robinson's last-mentioned remains,[2] where his line abruptly ends, were about 225 feet east of the road going from the north-west corner of the city to the large ash heap (the so-called Nâblus road). About 15 years ago a house was built in the neighbourhood, and these stones were removed and used for it, so that at present one may look in vain for these traces of old walls. It was a wall of about 7 feet thick. Further east from this place there is a cistern, and near to it some large stones,[3] not exactly in one line, so that if they once belonged to the city wall the latter must have formed here a kind of corner, as shown in the plan.

About 550 feet east of it, and beyond the main road to Nâblus and Damascus, is a kind of square-shaped pool, marked "1" in plan, sunk into the level ground. The north side of this pool consists of very large and well-hewn stones, with "bevels" round about, so that they may be considered as Jewish, and would also somewhat agree with what Josephus says of the stones of Agrippa's third wall.[4] Hence many brought these stones as proof that the third wall had its course here. Robinson and many others have not observed them. These stones are quite different from those of which Dr. Robinson speaks, but similar to those in the Temple wall, in measure as high as the highest found in Jerusalem, but not so long as several in the Temple wall. Their face is towards the city, whereas if they belonged to the city wall their face would be on the other or outer side; and further, as I have by digging not found any traces east and west of them, I am convinced they have not belonged to a city wall, but to some monument. It is rather remarkable that I could not find in any book any notice of these stones.[5]

About 20 years ago I made excavations there (as already mentioned) to find out continuation on either side, but immediately westward I found the rock, and in it rock-hewn tombs; also in searching the north side of the wall I came soon to the rock, and ascertained that the thickness of the wall is 14 feet. I intended to dig also on the east, but then the proprietor of the ground hindered me. It seems that there is no continuation eastwards. Thinking the matter over and over again, I came to the conclusion that it was *not a wall* in the general meaning, but simply a tomb monument, and this "pool," if we may call it so, simply the court sunk into the ground, like that at the "tombs of the kings," only much smaller. In the immediate neighbourhood there are more similar tanks, as may be seen on the plan. Once a stair went down into them, and in

[1] [*See* "Ordnance Survey of Jerusalem," p. 72, and Pl. XXVI, 2.—Ed.]

[2] Marked "2" in my accompanying plan.

[3] Marked "3" on my plan.

[4] Josephus, "Bell. J.," v, 4, 2.

[5] [They were examined and excavated by Sir Charles Wilson, and described in the "Ordnance Survey of Jerusalem," p. 72, and Pl. XXVI, 1.—Ed.]

one of the side walls was the small entrance to the tombs. Afterwards, in the Mohammedan time, these sunken courts were converted into pools for water, the sides being covered with masonry of small stones and then cemented. If this masonry were taken away again I am sure that behind it would be found in each of these pools an opening to rock-cut tombs, and very likely found old relics. About 300 feet north of these stones stood a short marble pillar (at "4"), which is shown in the Ordnance Survey Plan, where always I thought something might be found underneath. Recent excavations made by the proprietor showed that there too are rock-cut tombs, and such are also in the place of the Dominican Brethren, and west of it. So thus we see that in this comparatively level ground are in all directions ancient rock-cut tombs, which speaks against the idea that the city once extended to here.

With regard to the large stones, which are only four in number, and make a wall 30 feet long, I think that over them were some layers more, forming a monument. I think, further, that if the pool in which trees are now standing, which proves that there is a good layer of earth, were cleared out, and the cement masonry taken away, the entrance to rock-cut tombs would appear under this wall and north of it, as there I found the rock near the surface of the ground.

Jews are now residing in the neighbourhood, and cast their rubbish into this pool, so that in a few years it will be filled up and disappear.

I mention all this in the hope that excavations may be made. The proprietors would probably give permission.

5. *Recent Discoveries on the Mount of Olives.*—Having heard that some excavations were being made on the Mount of Olives, I went there and visited several places. First I went to the place of the recently-discovered *mosaic flooring with an inscription*. It is situated on the southern slope of the middle top of the mountain, on the road to Bethany, which goes over the top of the mountain, passing between the village Et Tôr and the place of the *Paternoster*. Going eastward some 500 feet, one comes to the place. It is about where on the Ordnance Survey plan $\frac{1}{10000}$ the number 2553 stands. Compare also my plan and description of the mountain in *Quarterly Statement*, 1889, p. 174, where I have pointed out that the central part of the Mount of Olives has three distinct tops, which I show also in the enclosed plan of the locality marked 1, 2, 3.

Here as well as in the village itself the people are erecting new houses, and have built seven rooms on this spot. When digging the foundation they found old masonry and mosaic floorings. The layer of earth from 6 feet to 10 feet deep is very hard ; it consists of an accumulation of earth, rubbish, pieces of pottery, small stones, &c., which have in the course of centuries become like rock, so that when the people work down and remove detached pieces the rest remains standing like walls. On going down to see the present state of things where they have worked here and there, it looks rather strange and like a ruined city. By closer examination one can soon decide between this *débris* and the real walls,

which are standing everywhere from 1 to 5 (or even 6) feet high. Rooms, courts, cisterns, pools, &c., were discovered, which I will now describe. There is first an extensive flooring 32 feet long and most probably 19 feet wide, all of white mosaic, with no coloured cubes, and very well preserved. The walls round about are 3 feet thick, and on an average of the same height. The stones are squared but small, and placed in good mortar. The northern wall I could not see, as earth is still lying on it; but the proprietor pointed out to me the situation, as *he* had seen it, when

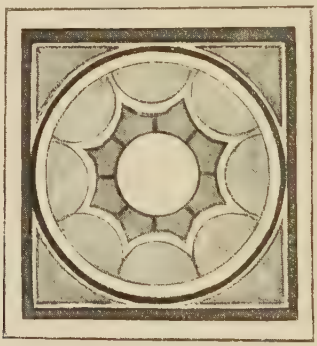
2

SCALE.

FEET 1000 1000 FEET.

building the new house there. On the southern wall are two piers, and very likely there may be similar ones on the northern side. Probably they were intended to bear long wooden beams. In the south and east walls are openings or doorways. If formerly roofed it was a nice large hall, or when not roofed a fine open court or area. Of windows I could see nothing, as the walls are not high enough for that. East of this chamber is a smaller room, situated a little lower, and with a similar

mosaic flooring, the little cubes being all white. In front of both runs a very well made water-channel. Further east is another room or court, of which the southern wall is missing, and the pavement is like the others. In its north wall is an opening or door leading to a flight of steps, and in the eastern wall is a shallow, door-like recess, with a round hole going through the wall, as if a cock had once been fixed there for letting out the water from the adjoining cistern. For east of this place is a small but very nicely-built *bir* or cistern, with a square mouth in its vaulted roof, which is rather flat and made of hewn stones. On the top of this cistern there is round-about a low parapet wall, and also round the mouth—so that even this upper part might have been filled with water to a height of 10 inches or a foot. North of this cistern is a little pool or *musfai* (*i.e.*, a filtering place for the water coming down the hill-side), and on its eastern side is a pool of much larger size (12½ feet long by 7½ feet wide), which has an outlet or channel in its south-western corner. This channel, as I suppose, was once connected with that mentioned above, but this is not certain. East and south of this pool and the cistern are still layers of earth like thick walls. Proceeding still further towards the east I came to more interesting remains.



Pattern of Mosaic on Mount of Olives.

A very nice mosaic pavement made with cubes of different colours, of which I made a drawing, and at the same time procured a photograph showing the inscription. This pavement is 15 feet 2 inches long and 13 feet 10 inches wide, surrounded by a low wall about 15 inches thick, without indication of a former door. The western part of the north wall, which is still about 6 feet high, is plastered and formed into a kind of door-like recess. In the southern part of the pavement is a Greek inscription,[1] so placed that anyone wishing to read it must stand on the mosaic pavement itself with his face towards the south.

I suppose that under the pavement are some tombs of celebrated, or

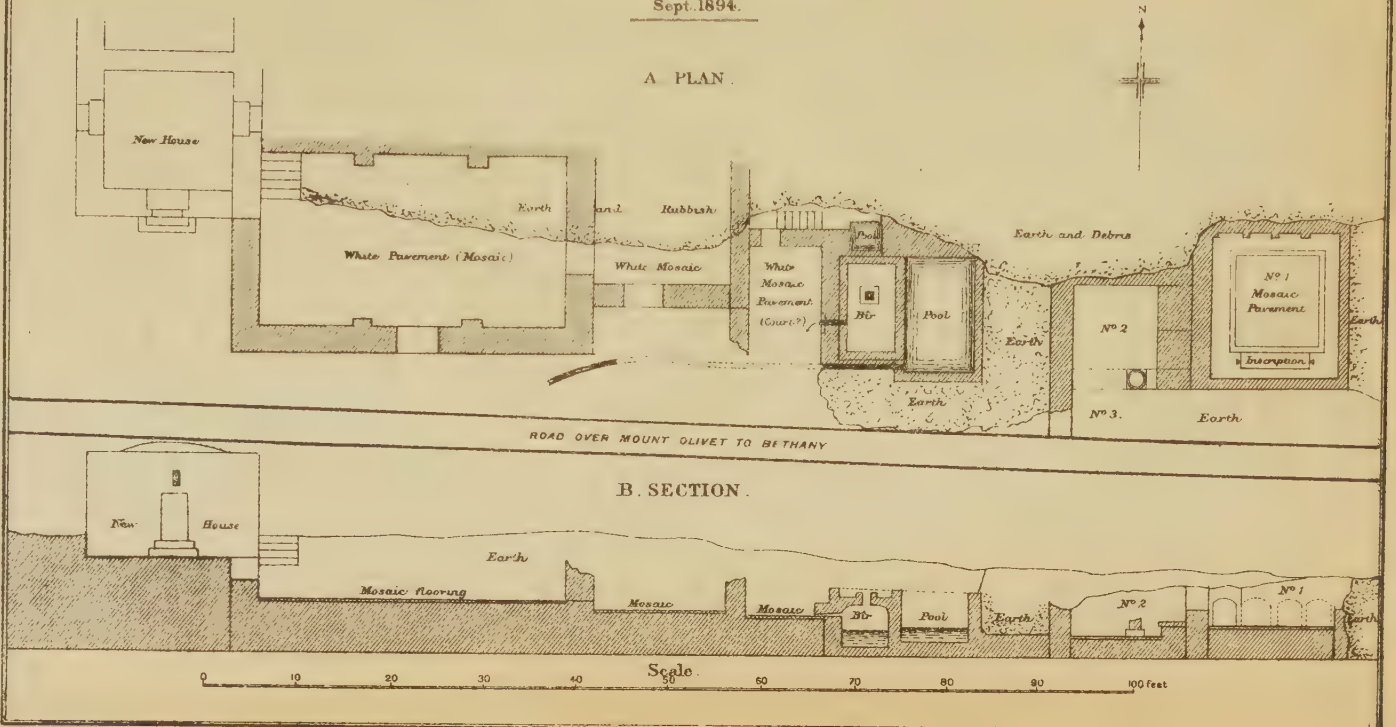
[1] *See* p. 86, where the inscription is reproduced, with translation by Dr. A. S. Murray.

EXCAVATIONS MADE ON MOUNT OLIVET.

BY

BAURATH VON SCHICK.

Sept. 1894.



at least clerical, men, but an opening to them I could not find. Very likely it is under the broad stone bench (in part No. 2), although when one of the three large stone slabs there was removed by the proprietor, no opening appeared. Very likely the passage is filled with earth, in order to conceal it. Or may the opening be in the plastered recess in the north wall? No one can tell before the plaster is removed.

If this place was once roofed this can only have been done with wood, as the walls would never have sustained a vault. Very likely it was not roofed in, or only partly, which certainly was the case with place No. 2, on the west of the place of the pavement. Between the two is a stone bench, and near to this, the basement of a marble pillar still *in situ*. The flooring of this place (No. 2) consists also of mosaic, in white, black, and red marble cubes, in a pattern shown in No. 2 on Plate II.

In front of this ante-room with its pillar, is another mosaic flooring in a pattern shown under No. 3. It is not made of small cubes but of pieces of marbles, shaped so as to form the pattern. As I could see only a small part of this flooring, the rest being covered with earth, I cannot tell whether the pattern is repeated again and again throughout the whole pavement or only a few times in the middle of the room or court.

It is quite clear that these buildings, pavements, tombs, and inscription have to be assigned to the earlier Christian period, and that in the Crusading time they were already lying waste and *covered with earth*, as no pilgrim in any of the many ages speaks of them. Even Felix Fabri, more than 400 years ago, who mentioned everything, and who passed here, does not mention them. In his "Pilgrimage" he describes, in Vol. II, Part I, p. 78,[1] *seq.*, just this road from Bethany to Jerusalem at full length, and says, amongst other things: "On this road," on which the Lord Jesus went on Palm Sunday, "we found scattered about many small pieces of squared and polished marble of divers colours, and a friar led us out of the modern road to a place where we found a field all paved with polished marble of divers colours," which he thought was the old road paved in this manner throughout its whole length by St. Helena. He does not say anything of buildings, and one might think he may have seen those now recently discovered. But that this is not the case is clear from his having come to Bethphage and further on to the Mount of Olives *after* he had seen such a paved field. Now in the neighbourhood of Bethphage there are several places where mosaic pavements are found, especially north of it, where there was once a large village or town, and very likely the friar brought the pilgrims to this site, as it is some distance from the road. That this was the case seems to be shown by the further words: "From hence we went forward and come to the place where once stood the village of priests, Bethphage . . . . . climbed up the ascent of the Mount of Olives and came to a region up which there is a steep ascent of nine

[1] According to the English translation issued by the Palestine Pilgrims' Text Society.

steps." This place is still recognisable, and about 700 feet east of the place of the new-found mosaic. Felix goes on to say: "When we had gone higher up from this place the tops of the towers of the Holy City began to show themselves." So he must have passed the very place, but does not mention the mosaics, which proves that at that time the remains were not only underground but unknown.

As this inscription is in Greek, and as those found by the Russians higher up on the top of the mountain are Armenian, it appears that the Armenians had in the early Christian time some of their many possessions in the Holy Land, on the top of the Mount of Olives, whilst the Greeks had theirs on the slope.

When I had ended my investigations I wished to see the tomb of the late Russian Archimandrite Antonin; so they brought me into the new Russian church (built on old foundations, as I have reported in *Quarterly Statement*, 1889, p. 176) and in its northern apse said, "Here, under this pavement lies the body of the late Archimandrite." A monument with an inscription will be put there later. Outside, north of the church, in the yard of a small convent, I saw another new tomb which has already a monument. Of the high tower and the Russian place in general, I have spoken at some length in one of my former reports, so I may go on to another subject.

New House on Kurm Es Sajad, or the *viri Galilæi Hill* (*see* Plan C on Plate I).—In *Quarterly Statement*, 1889, p. 176, I explained that the northern top of the central part of the Mount of Olives is called so, and belongs to the Greek Bishop Epiphanias.

Now about ten days ago, when looking over to the Mount of Olives, I observed, to my astonishment, a new house on the northern top or *Kurm Es Sajad*, near where I always hoped something will one day be found. So I went there in order to see and hear what had been found when the foundations for the new house were laid. There is an elevated platform of large size, and in the middle of it a cistern, inserted also in the Ordnance Survey plan $\frac{1}{1000}$, where the word "cistern" is put to it. At the west end of this platform the new house has been built, not upon but in front of it. It is two stories high, and through the windows one has a splendid view of the Holy City. The wall of the platform was on three sides laid bare and a trench digged, but although some old masonry was found it was of no importance, being simply the remains of small houses. No large or costly stone was found, except a few hewn stones; all the others are unshaped and small. Yet a few *tombs* sunk into the rock were found. As some writers and the pilgrims say that there was once on the Mount of Olives a *fortress*—some putting it on the southern top, some on this the northern—I had the hope that in this platform will one day be recognised the old fortress or castle, which is now *not* the case, and we must look for some other site. The workmen and also the Bishop said some more interesting things may be found east of the platform, as no digging has been done there until now. But I think the "castle" will not be found, as it would be too far back. Felix Fabri, over 400 years ago,

describes this platform as being at the time the same as now (Vol. I, Part II, pp. 481 to 483, English). He says that many think there was here a village called Galilee, "And it is a place suitable for a castle, and indeed there seem to have been some buildings there once; moreover, upon the top of it there is a cistern, and the whole place is delightful."

6. *Bethzur.*—In Joshua xv, 58, is mentioned as one of the royal cities of that time, Bethzur, in connection with Halhul and Gedor. These three cities still retain their names after more than 3,000 years. Bethzur was fortified by Rehoboam (2 Chron. xi, 7), and after the captivity people of Bethzur worked at the rebuilding of the walls of Jerusalem (Neh. iii, 16). In the Maccabean struggles Bethzur is repeatedly mentioned as a strong position of the Jews, and the boundary castle towards Idumea. In modern times the site is known, and was always known, even in the Middle Ages, and in the "Memoirs of the Palestine Exploration," vol. iii, pp. 311 and 324, its present condition is fully described, so that I have, as the result of my own visit to the place, nothing to add, except that I found the site so insignificant. I had expected extensive ruins of such an important place, but what exists to-day is comparatively rather modern. So I became convinced that the Bethzur of the time of the Maccabees occupied not only the hill on which the tower now stands, where the citadel may have been, but extended eastward, and stood partly on the high ground towards Nebi Jonas and the village of Halhul, so that the many springs, especially the copious ed Dhirweh, were *inside* of the fortifications, and that these fortifications shut up entirely the road to Jerusalem for those coming from the south, upon which circumstance rested the importance of the fortress. Owing to the many valleys going out from this height it was not easy for a military force to go round it, as the Jews could effectually hinder it. In so far the history of Bethzur is clear.

But in 2 Maccabees xi, 5, it is said that Lysias (the Commander of the Syrian troops) "came to Judea, and drew near to Bethzura, which was a strong town, but distant from Jerusalem about 5 furlongs, and he laid sore siege unto it." Observing this, Judas, with a number of Jews, went out of Jerusalem (v. 6—11), "marched forwards in their armour, having an helper from Heaven . . . and giving a charge upon their enemies like lions, they slew 11,000 (footmen) and 1,600 horsemen, and put all the other to flight," and Lysias fled away. Now in 1 Macc. iv, 29, *seq.*, we are told of a similar attack and siege of a Bethzur, situated (near Hebron) on the boundaries of Idumea, so both places are generally taken as one and the same, and the statement of Bethzur lying 5 furlongs distant from Jerusalem is regarded as a textual error. Schwarz[1] says (p. 78), one should read 15 miles and not 5. But the 5 mentioned are not miles but furlongs, and hence 15 has no value, the more so as the Onomasticon gives 20 miles from Jerusalem to Bethzur. According

[1] "Das Heilige Land." Frankfort-on-Main, 1852.

to the "Memoir of the Palestine Exploration Fund Survey" (p. 312), it is in reality 14 English miles—or 112 furlongs.

To me it seems there were at that time *two* Bethzurs, one in the neighbourhood of Jerusalem—where Judas smote 11,000 men and 1,600 horsemen—and another near Hebron, where Judas fought the next battle with Lysias one year later (1 Macc. iv, 34), in which were slain of the host of Lysias 5,000 men, and no horsemen at all—and after which Lysias returned to Antioch, and the Jews cleansed the Temple. But how could there have been two? It was so with many other cities in the country; for instance, Bethlehem,[1] Bethania,[2] Gilgal,[3] Mizpeh,[4] Ramah,[5] Ataroth,[6] and many others, besides the many Gibeahs, so it may well have been that there were also two Bethzurs, the one near Jerusalem, the other not far from Hebron.

Now, at what place is this Bethzur near Jerusalem to be looked for? A question on which I have often meditated.

As the name Betsur el Atikeh is borne by the ruins of a village situated on a hill in the Wady en Nar (or lower Kidron Valley below Bîr Eyûb), I thought this might have been the place. But it is not a fit place for a castle, and is too much below the Holy City, and also too far distant (between 8 and 9 furlongs), so I doubted the matter, and thought that Abu Tôr (Hill of Evil Council) might be the place, a very fit one for a castle and for the protection of Jerusalem. But it is situated too near, only 2 furlongs from the ancient city. A friend of mine thought it might be the hill further south, where in the large map the word "Arab" stands, and which is marked "Râs el Mukabbir"—the meaning of which is, "hill-top of a proud man"; but it may also be derived from the Maccabeans. Here are cisterns and slight ruins, but the place is too far from the town, about 12 furlongs.

As "'Ain edh Dhirweh," near the Bethzur in the neighbourhood of Hebron was, in the early Christian times, considered to be the "water" in which the Eunuch was baptised by Philip (Acts viii, 36–39), and as this site was later transferred to 'Ain-Hanniyeh (south-west), in the Valley of Roses (Wady el Werd), so Bethzur was also brought there. Some pilgrims apparently saw it in the Khirbet el Yehûd at Bittîr, some nearer to the Ain. According to Brocardus, Bethzur was in the thirteenth century considered to be at Katamon, near Jerusalem, in the large map entered as "Kasr el Bramia." But this place is also too far from the city. North of the city we cannot look for Bethzur, as there was Scopus, and the heights there are also too far from the city, so we have, *nolens volens*, to look for it in the east, and there is the Mount of Olives, which, according to Josephus ("Antiq." xx, 8, 6), is 5 furlongs from the city,

[1] Judges xvii, 7; Joshua xix, 15.
[2] John xi, 18; John i, 28 (R.V.).
[3] Joshua v, 10; 2 Kings ii, 2.
[4] Joshua xviii, 26; 1 Sam. xxii, 3.
[5] Joshua xviii, 25; Joshua xix, 29.
[6] Joshua xvi, 7; Numbers xxxii, 3.

and ("Bel." v, 2, 3) had a place on it where formerly soldiers had their quarters, and Titus ordered the Tenth Legion to pitch their tents 6 furlongs from the town. So I come to the conclusion that the Bethzur near Jerusalem was situated on the Mount of Olives, and on its middle top, where now the village Kefr et Tôr stands. This idea is further supported by the following considerations :—

(1) The distance from Jerusalem exactly agrees with 2 Maccabees xi, 5, namely, 5 furlongs (*cf.* Joseph., loq. cit.).

(2) According to Professor D. Schlatter, "Jason of Cyrene Restored," Munich, 1891, p. 25, the present name, "Kefr et Tôr," is the exact Aramaic equivalent of the Hebrew Bethzur.[1]

(3) (*a*) Some tower or village was always on the Mount of Olives, as is proved by its having been a Bama, or high place, as stated in 2 Samuel xv, 32, where David used to pray, and at such a place there were always houses.

(*b*) It is not likely that such a conspicuous and important place should be left unoccupied, the more so as it was

(*c*) In the district of Bethphage, or the hallowed ground, where the Jewish guests might lodge, cook, and eat, as if it were part of the Holy City itself, if they could not all find room in the City. So our Lord left the City in the evening, and spent the night with his disciples on the Mount of Olives, as there were there houses, huts, and other lodgings (Luke xxi, 37).

(*d*) The top of this mountain was the first beacon station, giving notice by fire to the country, that the New Moon had begun. Such a beacon station had always houses and other buildings.

(4) Akra, the Temple, and Bethzur, are repeatedly put together as the three strong places of the Holy City, for instance, 1 Macc. vi, 26, and xiv, 7.

(5) When Jonathan made peace with Alexander, we read, 1 Macc. x, 10-14: "Jonathan began to build and repair the City. And he commanded the workmen to build the walls of Mount Zion round about with square stones for fortification. Then the strangers, that were in the fortresses which Bacchides had built, fled away; insomuch as every one left his place and went into his own country. *Only at Bethzura certain of those* that had forsaken the law and the commandments remained still: for it was their place of refuge." As the Akra in Jerusalem had still a Syrian

[1] "Antiq." xii, 4, 11. Hyrcanus called his palace near Hebron "Tôr," which is equivalent to the Hebrew "Tzur."

[The Arabic equivalent of צור, a rock, is صور, *Sûr*; but the top of the Mount of Olives is called by the Arabs الطور, *et Tôr*, which means a mount. Many places in Palestine are so called; *see* Index and Name List, "Survey of Western Palestine." *Jebel et Tôr*, or *Tûr*, is also the native name for Mount Gerizim, Mount Tabor, and Mount Sinai.—Ed.]

garrison, so they felt in some degree safe on the Mount of Olives, which would not have been the case in the Bethzur near Hebron.

(6) The great victory of the Maccabees over Lysias is much more plausible if he had the strong Holy City at his back when attacking Lysias on the Mount of Olives, and the retreat of the enemy was much more difficult from there than from the Bethzur near Hebron, where they could flee in every direction, but here only towards the east, *i.e.*, towards the wilderness.

(7) After Christ rose false Messiahs, amongst them an Egyptian, of whom we read (Joseph. "Antiq." xx, 8, 6): he "advised the people to go along with him to the Mount of Olives, and said that he would show them from hence, how at his command the walls of Jerusalem would fall down." So he made use apparently of the castle of Bethzur still standing there; but the Roman Governor Felix hearing this, came against them with a great number of horsemen and footmen from Jerusalem, and attacked them, killing 400 and taking 200 alive. But their leader escaped, so I think that on this occasion the castle was destroyed by Felix, and the place lost its importance, or rather gave place to another veneration of the spot, namely, by the Christians, and the building of the Church of the Ascension. But the name Bethzur was still preserved in the village or cluster of smaller buildings hanging round the old wall, and the new buildings.

(8) It may also be mentioned, that when Titus brought the Roman army before Jerusalem, he divided it, and put the Tenth Legion on this important place on Mount Olivet, at once recognising its importance in the siege, and in making the wall of circumvallation it was made use of (Joseph. "Bel." v, 12, 2). It is also remarkable, that the besieged Jews tried one day to break through here (Joseph. "Bel." vi, 2, 8).

In conclusion, I wish to say, that at the present village there are many rock-hewn cisterns, not only in the houses, but outside them, especially on the west side towards Jerusalem, and also on the northern side. These cisterns were of course once *inside* the fortification, and so the castle, if it was a square, may have measured about 600 feet on each side. Wherever one digs in the fields round the present buildings hewn stones are found.

7. *Montefioreh.*—The estate called by this name, lying just across the valley immediately west of Jerusalem, has long been occupied in its southern portion by a number of Jewish houses and a windmill, now disused. Recently, the northern portion has been laid out for the erection of new dwellings for Jews, one part being for Sephardim, and called Beth Yehudith, the other for Ashkenazim, called Beth Nathan. Roads (streets) have been run through the property, and the houses are built resting against one another in rows. An old building which existed there is to be turned into a synagogue.

GREEK AND OTHER INSCRIPTIONS COLLECTED IN THE HAURAN.

By the Rev. W. Ewing.

Edited by A. G. Wright, Esq., *of Aberdeen, and* A. Souter, Esq., M.A., *of Caius College, Cambridge.*

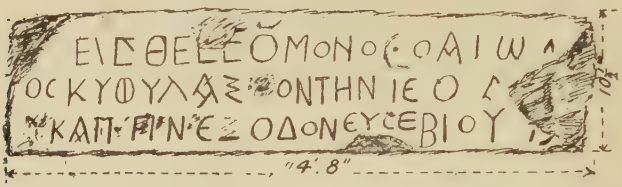
The following inscriptions were copied in the Hauran by the Rev. W. Ewing, of Tiberias, and W. R. Paton, Esq., undertook to edit them. Mr. Paton, however, on going abroad had to relinquish the work, and his readings, notes, &c., have been incorporated with much advantage by the editors. The few occasions where his name is quoted form no criterion of the amount which he had done.

The editors desire to thank Prof. W. M. Ramsay for constant advice and assistance, as also Mr. Geo. Middleton, Lecturer in Latin in Aberdeen University, for revising the proof-sheets.

In continuation of the present collection, an attempt has been made to determine the boundaries of the provinces, Roman and Byzantine, in the district where the inscriptions were found. (*See* p. 67, *et seq.*)

The translations of some of the Arabic inscriptions are due to Mr. Thatcher, of Mansfield College, Oxford, and Prof. Margoliouth, of Oxford.

No. 1. On a lintel over a door leading into a cattle shed at Tsîl.



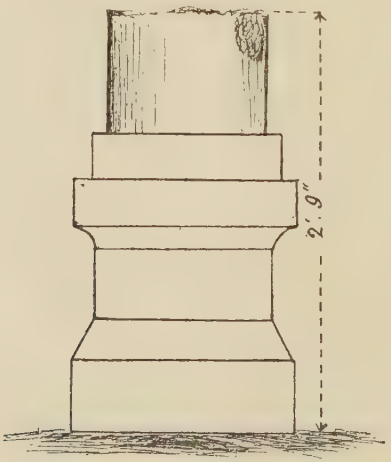
εἷς θεὸς ὁ μόνος ὁ αἰώνι-
ος. Κύριε, φύλαξον τὴν ἴσοδ[ον
καὶ τὴν ἔξοδον Εὐσεβίου.

Cf. Wadd., 2646, 2662*a*, 2696.

The words φύλαξον τὴν ἴσοδον, &c., are taken from Psalm cxxi, *v.* 8.

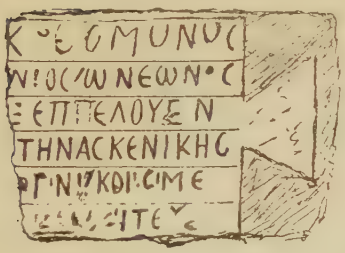
For a description of Tsîl, see G. Schumacher's *Across the Jordan*, p. 222 ff. The town always belonged to the province of Syria.

No. 2. Broken pillar on base at Tsîl. No inscription.



The stone was freshly turned up from the middle of the street.

No. 3. Over door of house near Mosque, at Tsîl.



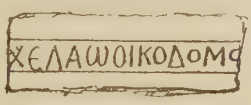
No. 4. In court of house, at Tsîl.

εἷς θ(εὸς) κ(ύριο)ς ὁ μόνος
ὁ τ' οὐράνιος τὸ[ν] νεὼν σ-
[ὸν?] φυλάξ(ει) ἐπὶ τέλους . ν . . . .
ὑπὲρ σωτηρίας κὲ νίκης
τῶν δεσ[π]οτ[ῶ]ν Κονστ . . . .

These apparently are two parts of the same stone, but owing to their bad condition the restoration is uncertain. The names of the Emperors cannot be deciphered, so that it is impossible to fix the date of the inscription. Probably Constantine followed *τῶν δεσποτῶν*; the plural shows there must have been two Emperors reigning at the time, so that the date is a late one.

"The one God, the Lord the only and heavenly, guard thy temple till the end . . . . for the safety and victory of our masters Constantine. . . ."

No. 5. In wall of Sheikh's house. Sahm el Jaulân.



. . . . . *Ἀρ]χελάω οἰκοδόμο[ς.*

For description of Sahm el Jaulân, see Schumacher, *Across the Jordan*, p. 91 ff. It appears to have always been in the province of Syria.

No. 6. On lintel over doorway in deep cellar, adjoining Sheikh's house. Sahm el Jaulân.

ἤτ(ους) ϡβ. Ἰ(ησοῦς) Χρ(ιστὸς) Κύρι(ος)
. . . . μη παρίδῃς ἡμᾶς.

The era used here is in all probability that of Damascus, which begins with the year 312 B.C. The 902nd year would thus be 590 A.D., which is the date of the inscription. It is remarkable to find the Seleucid era employed so far south of Damascus, and its use is conclusive proof that Sahm el Jaulân was connected with Damascus, and not with the province Arabia. There can hardly be any doubt that this place is the κλίμα Γαυλάνης of Georgius Cyprius.

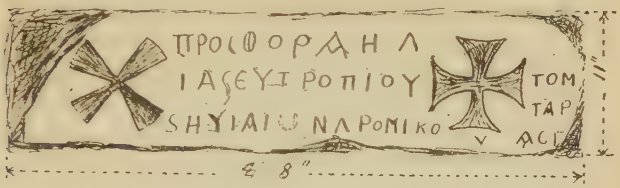
In the centre of the stone a cross is inscribed.

No. 7. At head of grave in 'Adwân; dug up some five years ago.

θάρσι
Θαδ-
δαῖος
ἐτ(ῶν) μ'.

For a description of 'Adwân, see Schumacher, *Across the Jordan*, p. 119.

No. 8. Over doorway north end of Mosque. JÂSEM.



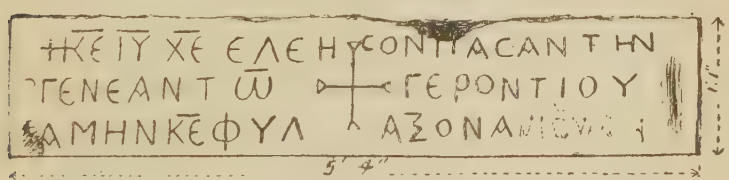
προσφορᾷ 'Ηλ-	*τὸ μ[αρτύριον? εμόριον?*
ία Εὐτροπίου	*ταρ*
Σηυιαι? 'Ανδρονίκου.	*ασπ*

A cross is inscribed on each side of the stone, which is incomplete on the right hand side, if not on the left also.

Mr. Paton conjectures in l. 3 *προννίαι* for *προνοίαι.*

"By offering of Elias, son of Eutropios . . . . by the care of Andronikos (?) the chapel of the martyr."

No. 9. South end of old Mosque. JÂSEM.

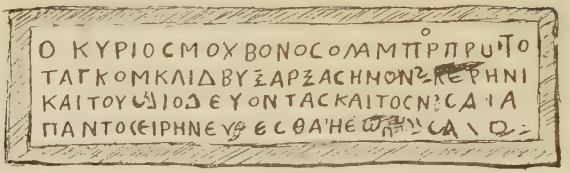


† Κ(*ύρι*)ε Ἰ(*ησο*)ῦ Χ(*ριστ*)έ, *ἐλέησον πᾶσαν τὴν γενεὰν τῷ* Γεροντίου.
ἀμήν. Κύριε, *φύλαξον α*[*ὐτούς*].

The last line of the inscription is almost obliterated.

"Lord Jesus Christ have mercy on all the family of Gerontios: Amen. Lord guard them."

No. 10. In court of house near old Mosque. JÂSEM.



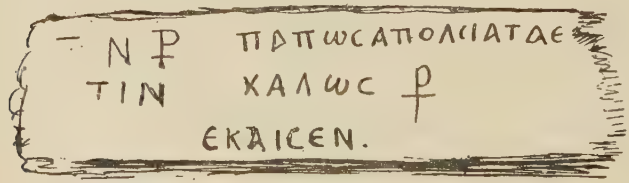
Ὁ κύριός μου Βόνος ὁ λαμπρό(τατος) πρώτο(υ)
τάγ(ματος) Κόμης καὶ Δοῦξ ἄρξας ἡμῶν ἐν ε[ἰ]ρήνῃ
καὶ τοὺς διοδεύοντας καὶ τὸ [ἔθνο]ς διὰ
παντὸς εἰρηνεύεσθαι ἠσφαλίσατο.

Published from a better copy in *Archäolog. Epigraph. Mittheil. aus Oesterreich*, 1884, p. 181, and in *Révue Archéologique*, 1884, vol. iv. p. 264.

Bonus was dux Arabiæ at the end of the 4th century (see Wadd., 2293*a*). He had apparently cleared the neighbouring desert of wild beasts and robbers.

"My Lord Bonus, most noble Comes of the first order, and Dux ruling us in peace, established the peace of the travellers and the nation for ever." In *Rév. Arch.*, M.(ΦΛ) is read for *μου* in the first line. Waddington reads, in 2293A, *ἐπὶ* Φλ. Βόνος, so that this reading is probably the correct one.

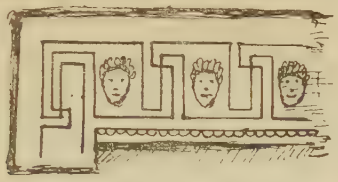
No. 11. Over doorway of Sheikh's house. JÂSEM.
The stone is very mutilated.



. . . . . .
καλῶς
ἔκτισεν

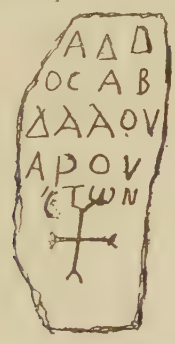
☩ is the monogram of Christ.

No 12. Ornamentation on stone over doorway at Umm el 'Osij.



Part of ornamental design which had probably formed the lintel of a door. It consists of a row of similarly formed heads separated and surrounded by a geometrical pattern.

No. 13. In stone heap near Umm el 'Ôsij.



Θ]*αδδ-*
αῖ]ος 'Αβ-
-ϵαλου-
ἀρου (?)
ἐτῶν

"Thaddaios son of Abdalouaros (?) — years of age."

No. 14. In stone heap near Umm el 'Ôsij.

'Αβ[ό]*ελαθος*
Μα[θθϵ]*ου*
ἐτ(ῶν) . . . .

"Abdelathos the son of Matheos — years of age."

No. 15. In stone heap near Umm el 'Ôsij.

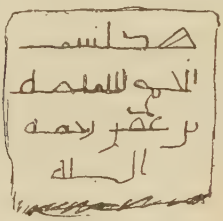
Κυν-
αγὸς
Γαλ-

"The huntsman Gal—."

No. 16.

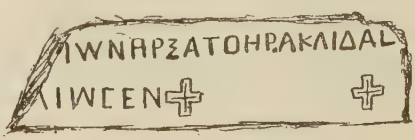
Ben Omar. God have mercy upon him.

No. 17. In Graveyard at 'Akrabah.



This was built by (?) Salamah son of Omar, on whom God have mercy.

No. 18. Over court doorway near Sheikh's house, said to have been copied 30 years ago, and to have recorded the fact that King David had built the house. 'Akrabah.

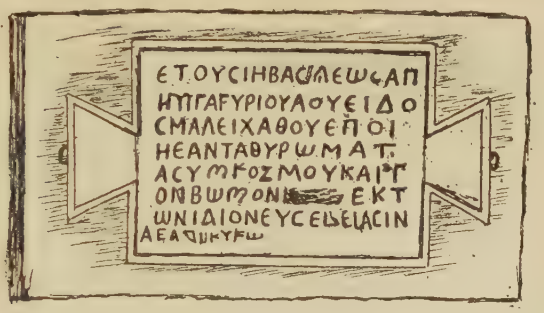


Ναά]μων ἤρξατο Ἡρακλίδας
ἐτε]λιωσεν

See No. 19.

"Naamon began (it) Heraklidas finished (it)."

No. 19. In roof of adjoining house, upside down. 'Akrabah (Wadd., 2413*b*).

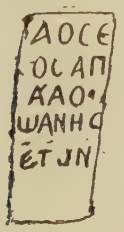


ἔτους ιὴ βασιλέως Ἀγρ-
-ίππα κυρίου Ἀουδείδο-
-ς Μαλειχάθου ἐποί-
-ησαν τὰ θυρώματ-
-α σὺμ κόσμου καὶ τ-
-ὸν βωμὸν ἐκ τ-
-ῶν ἰδίων εὐσεβείας ἵν-
-ακα Διὶ Κυρίῳ

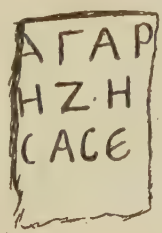
In Waddington's copy (after that of Wetzstein) the date is uncertain. Kirchoff conjectured IH, and the later reading of the stone confirms this. The inscription belongs to the reign of Agrippa II, the 18th year of which was 67 A.D. This date, together with that on No. 30, establishes the political position of 'Akrabah. The fact of its dating by Agrippa shows that it must have belonged to the province of Syria as formed in 63 B.C., and by the use of the Seleucid era (see No. 30) at a late date, it cannot have been in the part of Syria united to Arabia about 297 A.D. See Pt. II.

"In the 18th year of the reign of our Lord, King Agrippa, Aoudeidos the son of Maleichathos made for Zeus the Lord the doors and their ornaments and the altar at his own expense, from feelings of piety."

Nos. 20 and 21. In Sheikh's Medafeh. 'Akrabah.

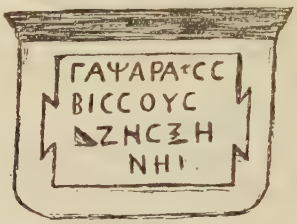


-δοσε-
[ ]ος Ἀπ-
-[ὸ]ἀλο[υ
Ἰ]ωάνης
ἐτῶν



-αγαρ-
η(?) ζή
σας (?) ἐ.

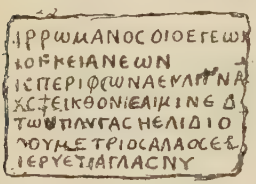
No. 22. On the end of a broken Sarcophagus at the fountain. 'Akrabah.



Γαψάρα Σε-
βισσοῦς
ζήσ(ασα) ξη'
[μν]ησθ[ῇ] .

"May Gapsara, daughter of Sebisses, who lived forty-eight years, be remembered."

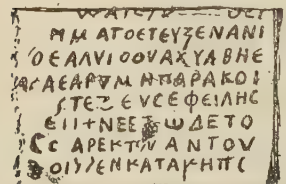
No. 23. In wall of house. 'Akrabah.



1. Ιρρω μὰν ὁσ[ί]οιο (or Ῥωμανός?)
2.
3. . . περίφρων . . . . .
4.
5. [αὐ]τῷ ὑπ' αὐγὰς ἠελίοιο. ‖
6. [. . -]ου μέτριος ἄλλος ‖
7. ἀγλαὸν υ[ἱόν]. ‖

The inscription must have been in hexameter verse, of which we have only parts--the ends of the lines—preserved.

No. 24. By doorstep in same courtyard. 'Akrabah.



. . . . .
1. ἐτευξεν
2.
3. παράκοι[τις]
4. τε Ζεὺς ἐφείλησ[ε]
5.
6.
7.

This and the previous inscription may be parts of the same, but the reading is hopeless.

No. 25. In wall. 'Akrabah.

[Κύριε, ἀναπαῦσον τὸν] δοῦλον
[. . . . . τὸν . . . . . .] Γε[ω]ργίου
[. . . . . Εὐστρα] τίου . ἀμήν

No. 26. Over house door. 'Akrabah.

ΧΕ Γ Μ
Ω Α
Ζωὴ Φῶς

A cross in the centre is flanked by the omega and alpha (*cf.* Schumacher, *Across the Jordan*, fig. 101, p. 196). The meaning of the letters ΧΕ Γ Μ has been much debated. They are almost peculiar to Christian inscriptions of early date in Syria. (For an instance from Athens, see *Bull. Hell.*, II, p. 32.) Waddington (No. 2145) proposes as the full signification, Χριστὸς ὁ ἐκ Μαρίας γεννηθείς. De Rossi interprets the letters as Χριστὸς Μιχαὴλ Γαβριὴλ, an explanation which had suggested itself to Waddington also. (See *Bulletino di Archeologia Cristiana*, 1890, p. 42; also *Bull.*, 1870, pp. 18–31, 115–121.)

No. 27. Over court door. 'Akrabah.

εἰ μὲν φιλέεις ἔρχεο γηθόμενος
εἰ δὲ φθονέεις ἔρκεο τεκόμενος
Α Ω

Within a circle in the centre is a cross, from which depend clusters of grapes, recalling in style forms of the holy tree on Assyrian and Phœnician monuments.

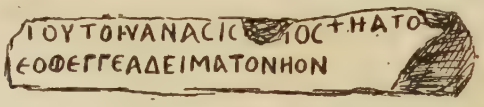
(The same wish registered in this inscription is conveyed by two lines of a metrical inscription, Wadd., 2145 = Kaibel 452 :—

Βάσσος Ἀβουρίοιο πονήσατο τοῖς ἀγαθοῖς μὲν
χάρματα τοῖς δὲ κακοῖς εὑρόμενος ὀδύνας

"Bassos, son of Abourios, made these things; devising them as joys to the good, but to the evil, woes.") W. R. Paton.

"If thou lovest, come rejoicing; but if thou hatest, look, and waste away."

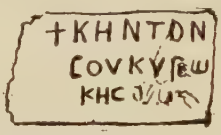
No. 28. In old dyke near threshing floor. 'Akrabah.



. . . . . τ]οῦτο Μάνασις [. . .]ιος+[. . . . .
. . . . . ν]εοφεγγέα δείματο νηόν . ‖

This must have formed part of a metrical inscription dedicating a temple or church.

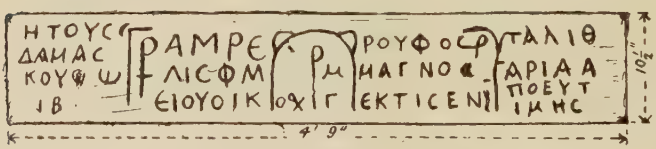
No. 29. In wall. 'Akrabah.



+ΚΗΝΤΟΝ
COYKYΓ (?) ЄѠ
ΚΗC . . . .

This inscription is undecipherable.

No. 30. Over doorway. 'Akrabah.

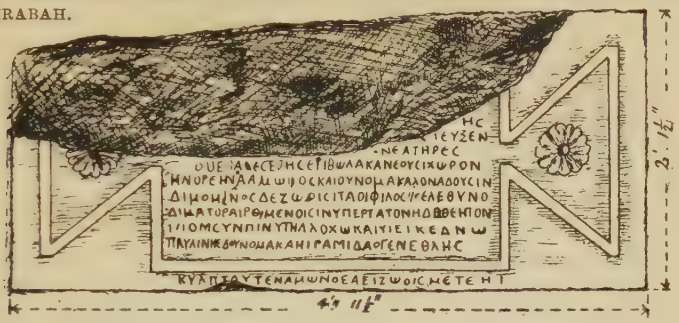


ἤτους Δαμάσκου ωιβ′ | Ρ Τ | Ἀμπελις Φλα[β]ίου οἰκο(δόμησε) | Ρ Χ ΜΓ | Ῥοῦφος Μάγνου ἔκτισεν . | τὰ λιθάρια ἀπὸ Εὐτίμης .

The 812th year of Damascus corresponds to 500 A.D. (*cf.* No. 6). The use of this date shows that 'Akrabah remained in Syria after 297 A.D. (see No. 19, note). For the explanation of the signs Χ Μ Γ, see No. 26, note. Ρ Τ is the monogram of Christ, and is repeated twice if not thrice.

"In the 812th year of Damascus. Ampelis, the son of Flavius, was the architect. Rufus, the son of Magnus, was the mason. The stones are from Eutime."

No. 31. On a heavy stone at the end of a Sheikh's tomb in the graveyard beside the Kasar, a building which resembles the Palmyrian tombs. 'Akrabah.

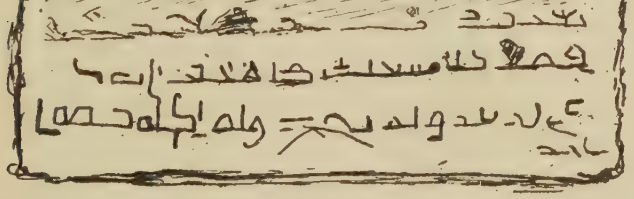


-ης
[ἔτ]ευξεν
νεατῆρες
οἱ δέ τε] Βα[χ]σεθῆς ἐριβώλακα νέουσι χῶρον
ἠνορέην [Ν]αάμωνος καὶ οὔνομα καλὸν ἄδουσιν
ὃ(ε)ιμ[ά]μενος δὲ ζωοῖσι τά οἱ φίλος ἤθελε θυμὸς
ὃ(ε)ίματο [κ]αὶ φθιμένοισιν ὑπέρτατον ἠδὲ θεητὸν
[γῦρ]ον (?) σὺν πινυτῇ ἀλόχῳ καὶ υἱεῖ κεδνῷ
Παυλίνη δ' οὔνομα Κλειγαμίδαο γενέθλης

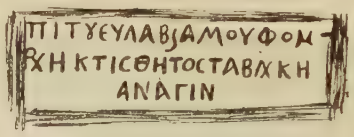
Κύλπτου δὲ Νάμωνος ἀειζώοισ(ι) μετείη.

"The inhabitants of . . . and they that dwell in the fertile country of Bachesethe sing the valour of Naamon and his fair name. When he had built for the living that which his heart desired, he built for the dead also a lofty and splendid circle (?) for himself, his wise wife, and his dear son. Paulina was her name, and she was of the race of Cleïgamidas. May Cylptus, son of Naamon, be among those that live for ever."

No. 32. In the city wall, south-west, near the ground. 'Akrabah.



No. 33. At Kefr Shems.

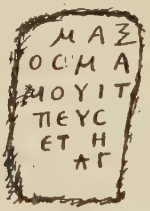


ἐπὶ τοῦ εὐλαβ(εστάτου) Ἄμου φομ . . .
. . ρχ ἐκτίσθη τὸ στάβλον καὶ
ἀλλάγιν.

ἀλλάγιν, *i.e.* ἀλλαγίον, usually ἀλλαγή. For στάβλον, *cf.* Wadd., 2161.

"In the time of the most reverend Amos, ruler of . . . (?), the stable and the stage was built." The στάβλον καὶ ἀλλαγή were apparently an inn by the wayside where a change of horses was or could be made.

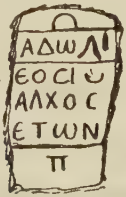
No. 34. At Kefr Shems.



Μάξ[ιμ-
ος Μα[ξί-
μου ἱ[π-
πεὺς
ἔτη
λγ'.

"Maximus, son of Maximus, a knight, (lived) thirty-three years."

No. 35. At Kefr Shems.



Ἀδωλι-
[ς] Ὁσίο[υ]
ἀλ(ο)χος
ἐτῶν
π'

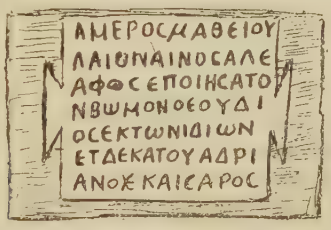
"Adolis, wife of Hosios, eighty years of age."

No. 36. At Kefr Shems.

Ἀγα-
θὴ ἐτ-
ελεύ-
τα ἐτ-
ῶν θ'
[ἐ]του[ς . . . . . .

"Agathe died, nine years of age, in the year . . . "

No. 37. Es Ṣanamein = Aere.

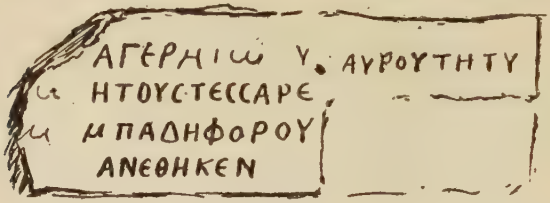


Ἀμερος Μαθειου
καὶ Ὄναινος ἀδε-
λφὸς ἐποίησα(ν) τὸ-
ν βωμὸν Θεοῦ Δι-
ὸς ἐκ τῶν ἰδίων
ἐτ(ους) δεκάτου Ἀδρι-
ανοῦ Καίσαρος

The date is the 10th year of Hadrian's reign, 126 A.D. There is another inscription given by Waddington of the year 190 A.D., which also dates by the reigning Emperor. Also No. 46 dates by the reign of Agrippa. This shows that Es Ṣanamein, the ancient Aere, must have been in the province of Syria from its formation till at least 295 A.D. Although we have no date later than that year, Aere was apparently in Arabia, being called Hierapolis (*i.e.* Ἔρρα Πόλις) in the *Notitiæ*. For the identification of Es Ṣanamein with Aere, see Wadd., 2413 *f*.

"Ameros, the son of Matheios, and Onainos his brother, made the altar of the god Zeus at their own expense, in the 10th year of the reign of Hadrian Cæsar."

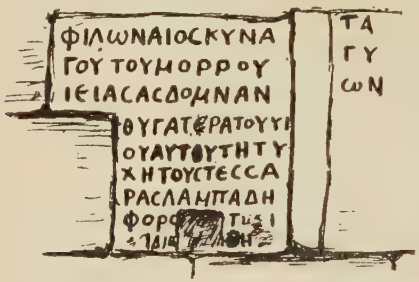
No. 38. (*Cf.* our No. 39.) Es Ṣanamein, a repetition of No. 39.



θυγ]*ατέρα τοῦ υἱοῦ αὐτοῦ τῇ τύ-*
[*χ*]*η τοὺς τέσσαρε*[*ς*]
[*λα*]*μπαδηφόρου*[*ς*]
ἀνέθηκεν

No. 39. (Waddington, 2413 *g*.)

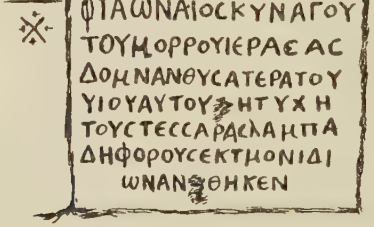
This inscription, together with No. 40, and also a fragment broken off a similar inscription, are all on the front of the temple over the old doorway. Es Ṣanamein.



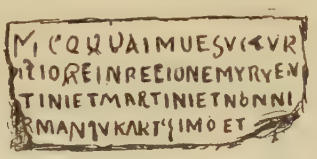
Φιλωναῖος Κυνα-
γοῦ τοῦ Μόρρου
ἱε[*ρ*]*άσας Δόμναν*
θυγατέρα τοῦ υἱ-
οῦ αὐτοῦ τῇ Τύ-
χῃ τοὺς τέσσα-
ρας λαμπαδη-
φόρ[*ους ἐκ*] *τ*[*ῶν*]
ἰδίω[*ν ἀνέ*]*θηκεν*

ἱεράομαι is the common word in this sense. I do not know any other example of the use of *ἱεράω* for the middle. Liddell and Scott's *Lex.* does not recognise it.

No. 40. In wall, left corner, front (exactly 39). Es Ṣanamein.



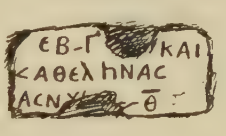
No. 41. In wall of court. Es Ṣanamein.



M . . . . as miles legionis Cyrenaicae . . . . .
mortuus ? missus ? in exped]itione in regione M. . . . . (or regionem ? . . .)
[cura Ius]tini et Martini, et Nonni . . . . .
[fratri ge]rmano karissimo et

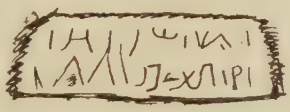
The Legio III Cyrenaica was stationed in Syria.

No. 42. In wall. Es Ṣanamein.

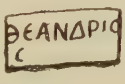


. . . . . καὶ
[κ]αθ' Ἑλ(λ)ήνας
. . . . .

No 43. In cattle court. Es Ṣanamein.

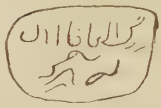


No. 44. In Sheikh's house. Es Ṣanamein.

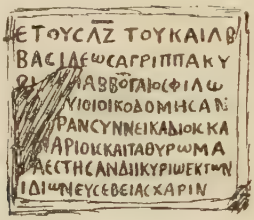


Θεάνδριο-
ς

No. 45. By way side. Es Ṣanamein.



No. 46. In Sheikh's house. Es Ṣanamein.



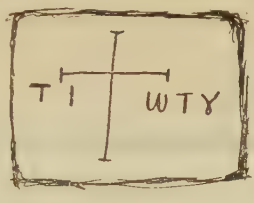
ἔτους λξ' τοῦ καὶ λβ' βασιλέως Ἀγρίππα κυρί[ου]
. . αββογαῖος Φίλω[νος καὶ οἱ] υἱοὶ οἰκοδόμησαν [τὴν θύ]ραν
σὺν νεικαδίοις καὶ λεονταρίοις (?) καὶ τὰ θυρώματα ἔστησαν
Διὶ Κυρίῳ ἐκ τῶν ἰδίων εὐσεβείας χάριν

This inscription has been fully discussed by Prof. G. A. Smith in the *Critical Review*, January, 1892. This copy is a little more complete than his. *κυρίου* was written in full; only two letters at most are missing before . . *αββογαῖος*, which seems to have been part of a Syrian name put into Greek form, perhaps **Μαββογαῖος**.[1]

For the bearing of the date on the province see No. 37.

[1] In an unpublished inscription of Cappadocia, which will soon be published by V. Yorke, King's College, Cambridge, the name **Μαμβογέῳ** occurs in the dative. Prof. Ramsay had suggested **Μαββογαῖος** as the mutilated name, but it is, in all probability, **Μαμρόγεος**. The name is a most interesting one. Mambug, or Mabug, is the Syrian name of Hierapolis (now Mambitch), near the Euphrates, in North Syria; and also the name or title of the goddess. From it comes the name for "cotton" in many Oriental languages (Turkish "Pambuk").—A. G. W.

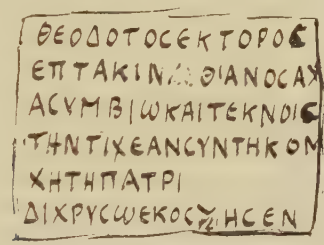
No. 47. Upside down in wall of court. Es Sanamein.



τι ωτου

The letters are separated by a cross.

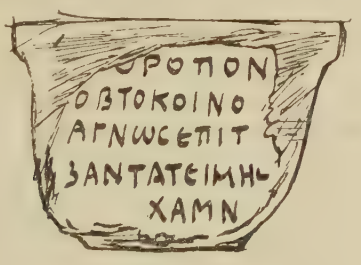
No. 47*a*. In niche in Temple. Es Ṣanamein. (Wadd., 2413*h*.)



Θεόδοτος Ἕκτορος Ἑπτακιν[ε]θιανὸς ἅμα συμβίῳ καὶ τέκνοις τὴν Τυχέαν σὺν τῇ κόνχῃ τῇ πατρίδι χρυσῷ ἐκόσ[μ]ησεν.

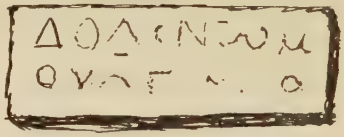
"Theodotus, the Heptakinethian, son of Hector, along with his wife and children, adorned with gold the statue of Τύχη, along with the niche, for his native place."

No. 47*b*. Projecting from wall in Temple. Es Ṣanamein.



Line 1. ἐπίτ?]ροπον [τοῦ Σεβαστοῦ
„ 2. τὸ κοινὸ[ν]
„ 3. ἀγνῶς ἐπιτ[ροπεύ-
„ 4. σ]αντα τειμῆς [καὶ . . . . . χάριν

No. 48. In wall of court. EL BUSIR.



This inscription is quite undecipherable.

(To be continued.)

A JOURNEY IN THE HAURAN.

By Rev. W. EWING.

ON the afternoon of Monday, August 15th, 1892, under a broiling sun, I set out from Safed, with two attendants, viz., Mohammed el Khudra, a man of some reputation in that mountain city, who was supremely satisfied as to his own abilities to act as guide, philosopher, and friend; and 'Abdullah, a youthful mukary, who bestowed all my goods for the journey on a rather lean-looking *kedish*, planting himself on the top of all, and sang, swore, and whistled the day in and the day out again: a happy-hearted lad, but, withal, in mortal dread of *Chirkas* (Circassian), Bedawy, and Druze, and when in their neighbourhood, ever trembling for the day that never came. Heading eastward, winding along through the groves of ancient olives that shade the northern steeps, we left the castle hill behind us, lying like a mighty mastiff in repose, clear cut in white against the dark purple of the Jermuk range beyond. Passing between the two beautifully-rounded grassy hills that guard the Damascus road, just where it reaches its greatest height, we plunged down the swift and narrow descent, with high precipitous cliffs on either hand, into the flat lands of the Upper Jordan valley. Red-legged partridges, like their more sober cousins at home, always nearest when the gun is furthest, literally swarmed over the grey crags to the right; impenetrable hedges of prickly pear fenced the tortuous approaches to the village on the left, while women and dirty children made believe to wash, puddling in the little stream that gurgled down the glen. In pleasing contrast with the monotonous brown of the surrounding country, the gardens, fruit trees, and young plantations of Ja'uneh, the Jewish colony, seemed to fall like a spreading cascade of emerald from the rocky side of Jebel Kan'ân.

Hot and shelterless are the broad stretches in the Ghôr, marked here and there by the dark brown roofs of the Arabian "houses of hair," and by the groups of white flecks, that mark the presence of the shepherd

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SKETCH MAP

SHEWING THE ROUTES TRAVELLED BY THE Rev.d W. EWING

— Boundary of the Province of Syria & Arabia 106 A.D. 296 A.D.
- - - - after 296 A.D.

and his gentle charge. Just over the brown knolls to northward we catch glimpses of sunlight sparkling on the "Waters of Merom"; beyond the long marshland, haunt of buffalo and boar, and alive with water fowl, both great and small, rise the sombre heights of the Jaulân, culminating in the gleaming shoulders of the mighty Hermon.

Riding in the burning sun, few things help better to beguile the time than the tales in which the Arab soul delights, and in the relating of which he excels. I have often been amused and interested to see with what eagerness a crowd of Arabs will gather to hear a story for the hundredth time, told by a master of the art. Men get a reputation for telling one story well, even as among ourselves the fame of a great singer is often chiefly due to the manner in which he sings one song. I asked Mohammed for a tale, and the ready tongue at once responded, with not one, but many, all racy of the soil we trod; for was it not just here that a Christian mukary returning from Damascus, overpowered with fatigue, had lain down to rest on this soft bank under the shady thorns, and in the gloom of swift-falling night, had fallen a prey to the devouring hyena? And not much further on, had he not himself only just escaped with his life from the jaws of bear, boar, or he knew not what thing of horror, in the darkness, all owing to the agility of the fine horse he rode? These are but the kernels of his tales: wrought out with all the wealth of Oriental fancy, they lasted long.

Long strings of camels, returning from Acre, whither they had carried the golden riches of the Haurân, with drowsy riders rocking on their backs, swung contemptuously past on their way to the fords, some distance south of the *Jisr Benât Ya'ḳûb*.

It was after sunset when we reached the bridge. Fed by his mighty springs the Jordan maintains a steady flow even at this advanced season; dark breadths of moving waters pass between the piers and under the arches, swirl round in foam-capped eddies, then break off in swift descent, between evergreen banks of waving oleander. In the hush of night the river's rush fills all the valley with a pleasant sound.

We turned northward towards a *makhâḍa* or ford, between the bridge and Lake Ḥûleh, where, near some Arab tents where we intended to sleep, we hoped to effect a crossing. Here my guide's local knowledge was invaluable. Coming opposite a rounded hill to the left we bore down upon the river, across the intervening meadow. The night was cloudless, and from the moonless sky the stars streamed down their fullest splendour. The deep water here flowed softly, tall, spectral weeds waving gently in the night breeze. Mohammed pulled up on the river's brink and called "'Isa, 'Isa," in a voice hardly above a whisper. Immediately on the opposite bank, in the dim light, a shadowy form appeared, and the owner of a voice peculiarly soft for a Bedawy, agreed to meet us at the *makhâḍa* and conduct us safely over. As we rode onward Mohammed explained that *'Isa*, the chief of the local Arabs, was *sharîk*, or partner of his own, who often came to Safed on business, and who would be sure to stretch a point to help us. Just below a slight fall the river widens

into a broad pool, a bushy peninsula from the other side reaching well into the middle. Above the reeds beyond, we could see the top of the soldier's tent, for here a guard was set; but the servant of the *Sultân* was asleep! Well up to the waist in the dark water, 'Isa's dusky figure approached to meet us. The bridles were removed from the horses' mouths; having tied up my saddle bags as high as possible, and instructed me to sit tailor-wise on the top of the saddle, 'Isa grasped the halter, and led my steed into the water. After many windings, avoiding treacherous holes in the river's bed, the flood sometimes threatening to carry us off bodily, at last he conducted us safely to the further bank. While waiting for my companions, the soldier, roused from slumber, shivering in the night air, accosted me with a few trembling oaths. My dress puzzled him; finally he became exceedingly deferential, supposing me to be a *Basha*. In this delusion he was assiduously encouraged by the ingenuous Mohammed; and forthwith we took our way to the encampment of 'Isa—only a few straggling tents on a bare knoll, about a hundred yards from the river.

The women, disturbed at midnight, got up with great good nature, collected straw and dry sticks for a fire, whose leaping flame soon shed a comfortable radiance over the faces of sheep and oxen that lay wonderingly around. Milk was brought and warmed; this, with the coarse bread of the Beduw and honey, made a meal by no means to be despised.

In mid-stream 'Abdullah's *kedîsh* had fallen, giving the poor fellow an involuntary bath at a most inconvenient hour. As he had no change of apparel, his case was all the more piteous; but by dint of using the fire in a thoroughly original fashion, he was in a fairly presentable case when the hour for riding arrived. Accustomed to all kinds of hardship these sturdy men of the road make light of troubles that would overwhelm us. One thing grieved him—the sugar had got wet, and not all the care he lavished on it could prevent it from crumbling and melting before his eyes.

The horses were tethered beside us. Stretching a cloak on the ground, I lay down to rest awhile, under the silent stars. The last thing I remember was the firelight on the features of an eager crowd, to whom Mohammed was retailing the news of the world, with evident relish of his own eloquence.

Before daybreak we were astir again.

As we climbed the hills to eastward in the growing light of the morning, a magnificent view was obtained of Lake Ḥûleh and its picturesque surroundings. As we rose higher the inequalities of the plain seemed to be flattened out, and Arab tent and threshing floor were clearly seen. Close by the mouth of the river the red-tile roofs of the new Jewish colony stood boldly out amidst incipient gardens and orchards. The lake itself lay like a sheet of silver, sending off between emerald banks, the shining thread of the Jordan. Over the marshes in the valley northward hung thick masses of whitish vapour, through openings in which we could see the green of the reeds, and patches of gleaming water.

The serried heights of the western mountains, stretching northward to the darker peaks of Lebanon and southward to the brow overlooking the Sea of Galilee, smiled softly to the sunrise, while the snow that still lay in the furrows that plough the sides of Great Hermon, responded to the sun with flashing light, hardly less brilliant than his own.

In the swift dawn of the Eastern day we were already far along the path which follows closely the line of the old Roman road, leading from the bridge, by way of *Kuneiterah* and *Sa' sa'*, to Damascus; the series of extinct volcanoes, the Jaulân hills, rising in front; the undulating plateau, torn by many a deep winding wady, and winter watercourse reaching to the borders of Gilead; over the western rim of this plateau the mighty hollow of the *Ghor*, the blue waters of Galilee reposing in calm beauty between the opposing heights: westward rose the mountains of Zebulon and Naphtali, passing southward into the gentle hills around Nazareth; Tabor, Little Hermon, and Gilboa, and beyond the great plain of Esdraelon, the highlands of Samaria.

From some of the higher points the scene presented was one of great interest. The rolling uplands of the Jaulân, as far as the eye could reach, seemed to be literally alive with camels. These patient ships of the desert, of all sorts and sizes, great and small, young and old, huge shaggy patriarchs, moving with unspeakable dignity, and light, sportive, gambolling calves, swarmed on every hand. Here, in this deep hollow, a regiment has taken shelter from the heat of the advancing sun; yonder, a battalion crowds among the sweet grass that surrounds the spring, hustling and jostling each other like a mob at the door of a theatre; wherever pasture, however meagre, was to be found, the brown hills were dotted with their yellow forms. Tall columns of blue smoke, rising gracefully in the quiet morning, marked the encampments of their masters. The burning suns had long since destroyed the scanty vegetation of the desert. These herds of camels form almost the entire wealth of the wandering 'Arab. To these uplands, cool and breezy compared with the vast solitudes of sand, where "much grass" is still to be found in the deeper valleys, they are fain to come with the growing heat of summer. Thus it has been from time immemorial; thus it seems likely to be for many a year to come. This annual overflow of the tides of barbarism from the far East sets dead against the efforts of incipient civilisation, indicated by an occasional patch of maize or field of wheat amid surrounding desolation. I asked why no attempt was made by the Government to put an end to it. The explanation was that the Beduw pay to the Government an annual tax of one *mejedie* per head of camel. This tribute, punctually delivered, represents a considerable portion of the revenue of the country; so there is a very natural unwillingness to interfere with it.

Reaching a slight eminence we found the valley before us filled with the dark spreading tents of the children of the East. 'Abdullah visibly quailed at the sight of this great portable city, with crowds of uncanny-looking inhabitants moving about in its temporary streets. Riding

forward, however, we passed through their midst, meeting with nothing but civility and courtly Arab salutations at their hands, coupled with invitations to turn aside and spend the day with them. Rough enough as to exterior they certainly were, but a kindliness showed through their genial offers of hospitality, the sincerity of which no stranger could mistake.

We pressed on until we reached the tumble-down village of *Ma'arah*. A copious fountain springs by the wayside, from under the ruins of an old building. Here we were tempted to rest. My morning ablutions were an object of absorbing interest to the motley group of villagers who swiftly gathered to scrutinise the travellers. A frugal breakfast of bread and milk, which the tatterdemalions readily brought us, thoroughly refreshed us. While we were engaged with this, we found the poor people were absolutely bubbling over with news, and greatly rejoiced to find fresh ears to listen to their story.

The Turks have given a home in this district to numbers of free-spirited Circassians who left their native mountains some years ago in order to live under a Mohammedan government. One of their strongest settlements in these parts is at *Kuneiterah*, on the Damascus road, about fifteen miles from *Jisr Benât Ya'kûb*. Bringing with them habits of industry, and some knowledge of agriculture, they soon changed the aspect of the country around their new home. They build dykes, plant hedges, make roads, prepare watercourses for irrigation: with wheeled vehicles, and improved implements of husbandry, they speedily secure returns from the soil, amazing to the ancient ignorant and indolent inhabitants. But unless the results of their labours were secured to them by some means against the troops of marauders that prowl around, they, too, might grow heartless and give up the hopeless struggle. The ordinary *Fellah* trembles at the approach of the Arab, and all that he hath he would gladly give to the wild man of the desert for sweet life's sake. He has little reason to labour hard simply to feed the robber. But the Circassian knows nothing of trembling, whoever approaches. They are trained to arms from their youth. Their weapons are vastly superior to those of the Arab; and every man of them is a dead shot with the rifle. They have established for themselves a reputation for perfect fearlessness; determined courage in conflict, and relentless severity in exacting vengeance when injured. Men think twice before attacking them. Even the Bedawy, from of old the terror of these lands, is learning to acknowledge the prowess of the Circassian, and to bend his proud spirit in the presence of his superior.

Some little time before our visit, the Arabs of the great tribe of *Wuld 'Aly*, coming westward, had chosen to assert their ancient rights and privileges in the matter of pasture, over the whole of these wide-stretching domains. They resented the intrusion of the Circassians, whom they regarded as interlopers; the cultivated fields represented so much land simply stolen from them. To mark their sense of the injustice thus done them, they took two of the Circassians, whom they

surprised alone and unprotected, and stained with their life-blood the soil which they and their fellows had appropriated. There the *lex talionis* is in full force. The Circassians were at once on the alert, and on the very night before our arrival six of the Arabs had paid with their lives for the cruel folly of their tribesmen. This, the villagers assured us, had fired the wrath of the Beduw almost to frenzy; the country was practically in a state of war, which rendered it extremely unsafe for travellers.

Notwithstanding friendly remonstrances, we remounted and rode on; turning soon, we pursued our course in a south-easterly direction. Passing many enormous herds of camels, we saw, in the head of a broad valley, the largest Arab encampment I have ever seen. It was a veritable city of goats' hair; and the hum of its busy life reached us in the distance. In the open spaces before the tents women were churning butter, swinging energetically the milk-filled skin between the legs of the tripod; others were making flour, grinding the wheat between two circular stones, the upper of which was turned by means of a wooden handle inserted near the edge, the grain being put in through an aperture in the centre; others, again, were transforming the flour into great sheets of bread; while the music of mortar and pestle might be heard from some shady tent, where the coffee-loving Sheikh would provide a cup of the coveted beverage for his friends.

Certain green-coloured tents, of the shapes commonly used by travellers, stimulated a natural curiosity. They turned out to be the "shops" of merchants from Damascus, who make it their business to supply the Arab with such luxuries as they can tempt him to purchase. Coffee and tobacco, which is used almost exclusively in the form of cigarettes, have now become really a necessity. Tea is a luxury pretty well beyond their reach; a pocket-mirror, however indifferent the glass, is a treasure. These merchants take payment in kind, the Arabs not being over flush of cash; *samn*, or clarified butter, is the chief article of commerce. Troops of donkeys, with great sweating skins of *samn* on their backs, may be seen constantly during this season, heading towards the cities, where the merchants realise a splendid profit. This can hardly be grudged to men who, going forth unprotected into the wilderness, trusting themselves absolutely in the hands of the barbarians, certainly put their possession of courage beyond all question.

As we continued our journey Mohammed entertained me with the story of an adventure which befell him here in his youthful days. He was then *Kavass* to the French Consul in Safed, and rode his beautiful grey mare. The Arabs have always a keen eye for a good horse. Suddenly he was set upon by five horsemen, and but for the almost supernatural performances of that magnificent grey he must inevitably have perished. I am disposed to think there was some truth in this story, for it contained fewer oaths than usual, and concluded with one of the most fervent *el ḥamdulillahs* I ever heard him utter.

It was approaching mid-day when the hill of *Er Ruzaniyeh* hove in

sight, the black ruins which cover its summit looking very black in the perpendicular rays. To the east lay a large encampment, the tents being ranged in a double row running from north to south. The dwelling of the Sheikh was sufficiently indicated by its size, covering about four times as much ground as those of his subordinates. Among the Arabs a man's dignity is frequently expressed by the number of *'Awamîd*, literally "columns," but in reality wooden poles, required to support his بيت الشّعر —"house of hair." One object in having a larger tent is to provide accommodation for strangers, whom the hospitable soul of the Arab can hardly endure to see passing his tent-door. They love to be known as men كثير الرّماد —"of much ashes"—the heap of ashes by his "house" affording a fair index to the extent of the owner's hospitality.

The encampment was one of Turkomân Arabs, presided over by the good Sheikh Mustapha, a man of portly presence and genial manner. With great heartiness he bade us welcome under his roof, adding the usual formula in addressing me, بيتي بيتك—"my house is yours." We found that in a like liberal spirit he had just assured a number of mukaries that his house was *theirs*, and in truly oriental fashion they had taken possession, stretching themselves under his spreading cloth of hair during the great heat of the day. They cheerfully made room for the new comers, and after some eight hours in the saddle we were glad enough to rest awhile, especially as the generous Mustapha at once provided us with delicious fresh milk. Just before dropping off for an hour's sleep, I heard my veracious attendant, Mohammed, beginning a tale of his master's greatness and dignity, which grew to enormous proportions before we had travelled far, in the telling of which, especially as it developed in his skilful hands, he seemed to find a keen delight. I remonstrated, but in vain. My business was to see the country, going where I would ; but all minor matters of management must be left to him. I had to learn to answer to the title بيك —"Baik," a dignity which clave to me in the wilds of barbarism, but deserted me on our return to civilisation ! By and bye, having heard it a few times, I knew when the tale was coming. A peculiar clearing of the throat, a direct address to the man of most consequence in the company, يا سيّدي البيك —"O my master, the Baik"—forthwith I discreetly made my escape, to find invariably on my return a new deference in the manner of all !

The mukaries were hearty fellows, bound for Safed, and they willingly agreed to carry thither letters for my friends. These written and despatched, we listened to the entreaties of Sheikh Mustapha, and resolved to spend the night with him. I wandered among the houses on the hill, finding many fragments, bits of carved stones, broken columns and old lintels, but no inscriptions to tell of their past. These fragments

are built into the walls of the modern huts, which are used simply as shelters for the cattle; their masters prefer the open wholesomeness of the tent.

Crowning the hill which bounded our vision eastward stood *Er Rumsaniyeh*. Following Mustapha's directions we set out to spend the afternoon among the ruins there. These have been fully described in Mr. Schumacher's book on the Jaulân. While we were yet in the midst of the stony waste we were agreeably surprised to meet two Safed acquaintances who had come hither to do business among the Arabs. They rode with us to the base of the hill, then turned southward to a few poor looking tents, the occupants of which were to sell them *samn*.

On our return we saw the spot where a poor Bedawy had lost his life, a few tatters of his garments, torn in the struggle, still lying about. That same night, not far from the same place, a Circassian bullet laid another wanderer low. Descending into Wady *Ghadîr en Nuḥâs* near by a spring we found a huge dolmen, the top stone measured roughly 8 feet by 3 feet 6 inches by 2 feet 3 inches. The Beduw call these rude monuments of the dim past sometimes *Kubûr el Awwalîn*—the graves of the ancient inhabitants; sometimes *Kubûr Bêni Israîl*—the graves of the children of Israel, to whom, through all the desert, is attributed great personal strength and irresistible prowess in war.

(*To be continued.*)

SYRIA AND ARABIA.

By A. G. Wright, Esq.

I.—Formation of the Provinces of Syria and Arabia.

It was in the summer of 64 B.C. that Pompey completed his victorious Eastern campaign by entering Syria, and at once annexing it as a Roman province.[1] The district over which he established the authority of Rome extended, roughly speaking, from the Upper Euphrates and the Gulf of Issus to Egypt and the Arabian desert, but its exact boundaries are uncertain; this is due to the fact that after dethroning Antiochus, the last of the Seleucid monarchs, Pompey parcelled out the land so that it was in part merged in large city districts and in part left in the hands of native rulers, subject to Rome, whose continual embroilments caused uncertainty of the exact line of frontier.

The Syrian nationality and language extended only as far south as Damascus; to the east and south-east of that city were the Arabs, to the south the Jews, while the west was occupied by the Phœnicians. In the

[1] Plut., Pomp., 39; App., Syria, 49,70.

Syrian, Phœnician, and Judæan States, however, there was a large number of Greek towns which had been founded as a rule under the Seleucid dynasty. A political difference existed in the province in addition to this national one, since the southern part had been for a considerable time under the dominion of the Ptolemies, while the northern part was under that of the Seleucids. It is to this difference of empire that the twofold division of the province of Syria is due. The year 152 B.C. was followed by the protracted wars of the Seleucids, which resulted in the breaking up of the whole territory. For the Maccabæans not only recovered their freedom, but also obtained a number of Cœle Syrian towns, and in many places the larger cities established their independence, while smaller dynasties sprung up in all quarters.

It was according to these divisions of the country into districts depending on large towns situated in them, that Pompey organised the new province. The following are known to have been among these towns, either from direct authority, or from their use of the year 64 B.C. as the provincial era :—

In Upper Syria—

Antiochia.
Seleucia in Pieria.
Apamea.
Laodicea.
Cyrrus.
Hieropolis.
Berœa (modern Alep).
Epiphania (modern Hemath).
Balanea.
Aradus.

On the Phœnician coast—

Tripolis.[1]
Byblus.
Sidon.
Tyrus.
Dora.

On the Samarian and Philistine coast—

Turris Stratonis (Cæsarea).
Joppe.
Jamneia.
Azotus
Ascalon.
Anthedon.
Gaza.
Raphia.

[1] Ruled by Dionysius.

In Cœle Syria—

Laodicea ad Libanum.

In the Decapolis—

Hippos (or Antiochia ad Hippum).
Gadara.
Abila Leucas.
Dium.
Kanata.
Scythopolis.
Pella.
Gerasa (or Antiochia on the Chrysoroas).
Philadelphia.

District of Damascus.

In the last century before Christ this district was ruled from Petra, the seat of an Arabian (Nabatæan) dynasty, to whom the people of Damascus had voluntarily submitted through dread of Ptolemaeus of Chalcis. Six monarchs of this family reigned over the district of Damascus, in the following order :—

(1) Harethath (Aretas Philhellen), 95–50 B.C.[1]
(2) Maliku (Malchus or Malichus), 50–28 B.C.
(3) Obodas, 30–7 B.C.
(4) Harethath Philodemus (Aretas II), 7 B.C.–40 A.D.[2]
(5) Maliku (Malchus), 40–75 A.D.[3]
(6) Dabel (Zabelus), 75–106 A.D.

These kings, however, were merely nominal rulers, being subject and tributary to Rome. In the year 106 A.D., when the province of Arabia Petræa was formed, Damascus was placed under direct Roman authority, and was united to the province of Syria.

District of Judæa.

Judæa formed part of the province of Syria as organized by Pompey in 63 B.C. The Maccabæan dynasty, under whose dominion it had been, ended in the person of Aristobulus, whom Pompeius brought to Rome after the capture of Jerusalem, and exhibited in his triumph. Hyrcanus, the brother of this monarch, was left in Judæa as *ἀρχιερεὺς καὶ ἐθνάρχης*, a position which combined both sacerdotal and judicial powers, and which was afterwards confirmed by Cæsar. The organisation of Judæa was fashioned on a plan similar to that of the whole province of Syria.[4] In

[1] Came into possession of Damascus in 85 B.C.

[2] His daughter was married to the tetrarch Herodes Antipas.

[3] Son of the former. He fought in the army of Vespasian against the Jews. (See Joseph., Bell. Jud., 3, 4, 2.)

[4] See p. 68.

the year 40 B.C. an attempt was made to restore the fallen monarchy. Antigonus, the last of the royal house, and son of the dethroned Aristobulus, in company with the Parthians, whose aid he had obtained, made an attempt to overthrow Hyrcanus and place himself on the throne. At first his efforts proved successful, but in 39 B.C. Ventidius drove the Parthians from Judæa and in the following year Sosius, the legatus of Antonius, recaptured the whole district and put Antigonus to death. On the death of Hyrcanus, Antonius and Octavian entrusted the kingdom to the Idumæan Herodes, surnamed the Great, and a legion was quartered for his support in Jerusalem. The soldiers took the oath both to Cæsar as general and to the king. Herodes was responsible to Rome for the payment of the tribute and the disposition of the auxiliaries. His position was, in reality, that of a procurator (ἐπίτροπος) of the Emperor with the title of king.

Herodes died in 4 B.C., leaving five sons, among three of whom the kingdom was apportioned. None of them, however, assumed the title of king.

(*a*) Archelaus, with the title of ἐθνάρχης, held the chief division, namely, Judæa and the frontier districts in the north and south, Samaria and Idumæa. An exception was made in the case of the Greek towns Gaza, Gadara, and Hippos, which were hereafter merged in the province of Syria. In the year 6 A.D. Archelaus was dethroned by Augustus on his brother's accusation, and banished to Vienna. His territory was taken over by the Emperor's legatus in Syria, Publius Sulpicius Quirinius, and was henceforward directly administered by a *procurator cum jure gladii*, who was subordinate to the governor of Syria, and bound to render him military assistance when required. From 6 A.D. till 41 A.D. the following procuratores held office :—

1. Coponius, 6 A.D.
2. M. Ambivius, 10 A.D.
3. Annius Rufus, 13 A.D.
4. Valerius Gratus, 15 A.D.–26 A.D.
5. Pontius Pilatus, 26 A.D.–35 A.D.
6. Marcellus, 35 A.D.
7. Maryllus, 38 A.D.–41 A.D.

(*β*) The north-east district, including Trachonitis, Auranitis, Batanæa, Gaulonitis and the Ituræi, was given to Philippus with the title of τετράρχης. This territory formed the poorest stretch of land in the whole district. The town of Cæsarea Paneas was built by this ruler, and dates from the year 3 B.C. (ἔτος τῆς πόλεως).

After his death, in 34 A.D., his empire was incorporated in the province of Syria.

(*γ*) Galilæa which, according to Josephus, contained 204 towns, and Peræa, fell to Herodes Antipas, who ruled as τετράρχης from 4 B.C. till 39 A.D., and was banished in the last year of Caligula's reign to Lugudunum.

Some years later these three districts were reunited. Herod the Great, besides the three sons already mentioned, left other two: Antipater and Aristobulus. The son of Aristobulus, Herodes Agrippa, or as he is officially named, M. Julius Agrippa, became acquainted with Caligula at Rome, and obtained from him in the year 37 A.D. the tetrarchy of Philippus. This was followed by his acquisition of the tetrarchy of Herodes Antipas in 39 A.D., and finally, through favour of the Emperor Claudius, of Judaea and Samaria in 41 A.D. His brother Herodes obtained the kingdom of Chalcis. In this way the whole empire of Herodes the Great was again administered by a single ruler. Agrippa was succeeded on his death, in 44 A.D., by his son Herodes Agrippa II, also called Marcus Agrippa who, owing to his extreme youth, was not invested with his father's tetrarchy,[1] but in 49 A.D. received the district of Chalcis which his uncle had had. Then four years later he received from Claudius the tetrarchy of Philippus with the title of king, and finally in 55 A.D. obtained, from Nero, Tiberias and Taricheae in Galilaea, and Julias in Peraea.

Agrippa II fought on the side of Rome in the Jewish war, receiving a wound at Gamala. Coins of his reign are found dating as far as 95 A.D., but his death took place in the year 100 A.D. He was the last king of Jewish race.

Arabia.

In the year 105 A.D., Trajan, in the person of Cornelius Palma,[2] the governor of Syria, brought under the sway of Rome the tract of land extending east of Palestine to the Red Sea, and including the towns of Bostra in the north, and Petra in the south.[3] The district thus annexed formed the province of Arabia in which, after that time, a provincial era was common, the first year of which began with the 22nd March, 106 A.D.[4]

In the time of Hadrian, the town of Petra, the old residence of the Nabataean monarchs,[5] from which the country,[6] and later the province,[7] took the name of Arabia Petraea, had the title Ἀδριανὴ Πέτρα μητρόπολις on its coins; but afterwards Bostra alone was the residence of the governor of the province, and the headquarters of the legio III Cyrenaica.[8]

[1] Hence the double date found on ours, No. 46, G. Smith, "Critical Review," January, 1892.

[2] (Dio. Cass., 68, 14.)

[3] (Ammian 14, 8, 13, huic [Palaestinae] Arabia est conserta . . . . . Hæc quoque civitates habet inter oppida quædam ingentes Bostram et Gerasam atque Philadelphiam).

[4] Usually expressed as ἔτος τῆς ἐπαρχείας; see ours Nos. 60, 66, 79, 85, &c.

[5] (See p. 69).

[6] (ἡ Ἀραβία ἡ ἐν Πέτρᾳ; Dioscorides, De Mat. Med., 1, 91.)

[7] (Ἀραβία Πετραία; Ptolem., 5, 17; ἡ κατὰ τὴν Πέτραν Ἀραβία; Agath. Geog., 2, 6.)

[8] *Vide* Wadd., 1927, 1933, 1942, 1944, 1945, &c., and ours, Nos. 110, 131, 162, &c.

This town must have received many other marks of favour from Trajan since it called itself *νέα Τραϊανὴ Βόστρα* : under Severus it was a Roman colony, and under Philippus had even the rank of a metropolis.[1]

In addition to these towns must be mentioned Adraa (el Dera'ah) and Philippopolis,[2] the latter of which Philippus Arabs raised between 247 and 249 A.D. to the status of a town,[3] and also made a Roman colony.

The province was under the control of a Legatus Augusti pro Prætore of prætorian rank,[4] and an imperial procurator.[5] About the year 295 A.D. it received an addition in the shape of the districts of Auranitis, Batanea, and Trachonitis, and, probably, at the same time, two towns of the Decapolis, Gerasa and Philadelphia.[6]

In the fifth century Arabia was divided into two parts, Bostra being the capital of the northern division, and Petra that of the southern, which took the name of Palæstina Salutaris, or Palæstina Tertia.[7] A warm discussion, however, has arisen as to the date of the division, owing to the fact that the Verona list[8] mentions the new province as Arabia Augusta Libanensis.[9] Kuhn argues that this must be treated as a later interpolation, and places the separation of Palæstina Tertia from Arabia in the last years of the fourth or the first years of the fifth century.[10] Czwalina, on the other hand, considers that when the districts of Auranitis, Batanea, and Trachonitis were added to Arabia, the northern part, with Bostra as capital, received the distinguishing title of Arabia Augusta Libanensis, while the southern part, of which Petra was the head, was still called simply Arabia. Then after the fourth century, when the southern part took the title of Palæstina, the name Arbia Augusta

[1] *Vide* Wadd., 1907, notes.

[2] Aur. Vict., Caes., 28.

[3] In this period falls the *ἔτος πρῶτον τῆς πόλεως* ; *vide* Wadd., 2072.

[4] Most of the governors we know of ruled Arabia as consules designati ; *cf.* Wadd., 1944, 1945, 1950.

[5] *Vide* Wadd., 1794.

[6] Ammian, 14, 8, 13, quoted above. Gerasa belonged during the reigns of Trajan and Antoninus Pius to the province of Syria (*vide* Wadd., 1722) ; Philadelphia had on its coins even under Alexander Severus the inscription ΦΙΛΑΔΕΛΦΕΩΝ ΚΟΙΛΗC CYPIAC and Ptolemy places both towns in Syria, 5, 15, 23. For discussion of this question see pp. 76, 77.

[7] *Cf.* Hieroel., p. 721, and Procop de Aedif., 5, 8. The Not. Dign. Or., p. 9, mentions under the fifteen Dioceses of the West, one Arabia and three Palæstinæ, namely, Palæstina, Palæstina Salutaris, and Palæstina Secunda. Also in an ordinance of the year 409 A.D. (Cod. Theod., 7, 4, 30), "per primam secundam ac tertiam Palæstinam."

[8] The words of the Verona list are, "Arabia item Arabia Augusta Libanensis."

[9] (The preceding historical sketch is adapted from Marquardt's "Römische Staats-verwaltung," Vol. I² ; Berlin, 1881.)

[10] Kuhn, p. 715 ; also pp. 700, 701, "Neuen Jahrb. f. Philol. u. Pädag. ; Berlin, 1877.

Libanensis became superfluous, and the northern part was simply called Arabia.[1]

Bormann considers that the words "item Arabia" are an interpolation, and that besides the province of Augusta Libanensis, which he identifies with Phœnice Libani, there was only one province of Arabia.[2]

Marquardt at first (followed by Nöldeke), punctuating as Bormann, considered that there were three provinces, viz., two provinces of Arabia and the province of Augusta Libanensis, which he also identified with Phœnice Libani.[3] But later, Marquardt seeing that there was no support for this view from any other source, gave it up, and adopted the view of Kuhn.[4]

Von Rhoden considers "item Arabia" a meaningless addition of the scribe, or "Augusta Libanensis" a later interpolation.[5]

Mommsen recognized in the words two provinces, one province of Arabia, and one province of Arabia Augusta Libanensis, which he took to be not only the province which had Bostra as it capital, but also "Phœnice Libani," which was formed in the year 400 A.D.[6]

Ohnesorge holds that when the provinces of the East were reorganized by Diocletian, and the addition made to Arabia about 295 A.D., the newly added part, and in fact the whole east and north-east district, was called like the rest, Arabia, but afterwards, owing to its personal connection with the Emperor, received the title Arabia Augusta Libanensis. Under Constantine it was called Palæstina Salutaris, and later, on the division of Syria Palæstina, it had the title Palæstina Tertia.[7]

II.—The Boundary Lines of Syria and Arabia.

As has been already explained in the historical sketch of these two provinces, their boundary lines were quite different during the two periods 106 A.D.—295 A.D., and from 295 A.D. onwards.[8] From 106 A.D. till 295 A.D. the boundary line of Syria and Arabia was that which was formed when Cornelius Palma, the legatus of Trajan, annexed the new province of Arabia in 106 A.D. But when in 295 A.D.[9] the districts of Auranitis and

[1] "Ueber das Verzeichnis der Rom. Prov von. J. 297;" Wesel, 1881, p. 17, ff.

[2] "De Syriæ Provinciæ Romanæ partibus;" Diss. Inaug.; Berlin, 1865, p. 27 ff.

[3] Marquardt, I, p. 268.

[4] *Idem*, I², p. 434.

[5] "De Palæstina et Arabia," Inaug. Diss.; Berlin, 1885.

[6] "Verzeichnis der Röm. Prov., Aufgesetzt um 297;" Abhandl. d. K. Akad. d. Wiss., Berlin, 1862.

[7] "Die Römische Provinz-liste von 297," Teil I; Dinsburg, 1889.

[8] See p. 72.

[9] This date can be fixed only approximately, but 295 A.D. or 297 A.D. is probably correct. See, however, p. 77.

Gaulanitis were taken from the province of Syria and incorporated in that of Arabia, the boundary line must have been correspondingly altered. Except in the case of a very few places which we know from other sources,[1] to have been in one or the other province at a certain time, there is no means of fixing these two lines except by consideration of the inscriptions found throughout the districts.

These inscriptions give us a clue by the use of different methods of dating the year in which they were inscribed. We find that places which were in Syria dated by the current year of the ruling emperor's reign, while places in Arabia used the provincial era, viz., 106 A.D., or, as it is commonly called, the era of Bostra, since Bostra was the capital of the new province. To the north the era of Damascus, or the Seleucid era (312 B.C.), was used, but only two inscriptions in the district under consideration have their dates so reckoned.[2] The province to which a town belonged at any time may thus be ascertained, provided the inscriptions found in it cover a sufficient period to furnish proper evidence.

Thus a place which was in the province of Syria from its foundation till the year 295 A.D. can be known by its inscriptions dating by the reigning emperors during that period. If the dates thus reckoned extend past 295 A.D., then such a place cannot have been transferred to the province of Arabia when the addition was made to it in 295 A.D., but must have still remained in Syria. If, on the other hand, the date is reckoned by the year of the reigning emperor until 295 A.D., and afterwards by the era of Bostra, we may conclude that the town was in Syria till 295 A.D., and was then transferred to Arabia. Lastly, if a town dates its inscriptions both before and after 295 A.D. by the era of Bostra, it must have been in Arabia from the formation of that province in 106 A.D. onwards.

Now if all the towns in the district had inscriptions bearing dates which covered a long enough period to allow of their being judged by the above considerations, the task of finding the two boundary lines would be a comparatively easy one. But, unfortunately, this is not the case. While very many of the inscriptions have no date at all upon them, others which have dates belong only to such years as allow us to fix the position of the town during a particular period, and not during the whole time under consideration.

From an examination of the inscriptions of Waddington in this district, together with those published here, the towns which yield inscriptions bearing dates may be thus classified :—

[1] Among such places are Philippopolis ; see p. 76, and Dionysias.

[2] These are Sahm el Jaulân (No. 6) and 'Akrabah (No. 30).

(*a*) Those which use the provincial era from 106 A.D. onwards.

Name.	Dates, A.D.
Qreye	139, 295, 355, 389, 538.
Sahwet el Khudr ..	171, 344, 305.
Ayoun	272, 289, 263, 340, 309.
Salkhad	252, 497, 322, 345, 351, 369, 377, 392, 601.
'Ormân	152, 341, 358, 419, 251.
Melah es Sarrar.. ..	164, 315, 411, 466, 644.
Adraa	See Wadd., 2070 *e*.
Turra	See Wadd., 2070 *p*.
Kanata	253.

These must have been in the province Arabia from its formation.

(*β*) Those which use the provincial era only after 295 A.D.

Name.	Dates, A.D.
Djmirrin	543.
Migdala	362, 414.
Mothana	343, 342, 350.
Sumet el Barradân	534.
Meschquouq	350.
Harise	419.
Oum er Roummân	364, 366, 468.
El Muarraba	336.
El Hiyat	578.
El Hit	354.
Kherbet el Aradyi	351.
El Malka	397, 533.
Busan	322, 365, 386, 401, 341, 573, 582.
Saleh	359, 426, 566.
Mdjemir	516.
Et-ta-li	538.
Kuteibe..	575.
Nahite	356, 385, 623.
Doroa	565.
Deir Eyoub	641.
Nedjran..	563.
Busr el Hariri	517.
Damet el Alyah	432.

(γ) Those which date the year by reigning Emperor till 295 A.D.

Name.	Dates, A.D.
Deir-esch-Schair	Reign of Agrippa I or II.
Shukha	270.
Jumeineh	178.
Sia	Inscription to Herod the Great.
	,, in time of Agrippa I.
Atil	Inscriptions in honour of Antoninus. Caracalla and Geta.
'Ahry	96, 140, 169, 121, 155, and two inscriptions of reign of Commodus.
Jerain	157.
Zebireh	213.
Mismie	162–169, 169, and inscriptions in honour of Commodus and Septimius Severus.
Lubbein	69, 157, 233.
Khabab	181.

(δ) Those which date by reigning Emperor till 295 A.D., and thereafter by the provincial era.

Name.	Dates by Year of Emperor, A.D.	Dates by Provincial Era, A.D.
El Mouschenef ..	Inscription of reign of Agrippa I, 171, 189	335, 492.
El Kufr	176–180	321, 392, 583, 720, 350, 652.
Canatha	124, 170	
Harran	209	397, 568.
Ezra	Inscriptions in honour of Caracalla and Severus	312, 515.
Sûr	69, 161	326, 564.

(ε) There are certain places which cannot be included in any of the above lists, but must be examined separately :—

1. Philippopolis. According to the general opinion this town must have always been in Arabia, as it was founded in that province by Philippus Arabs between 247–249 A.D. (see p. 72). Eckhel and Waddington identify it with the modern Shukhba (see Wadd., No. 2072); but if this is correct, it seems to lie outside the probable bounds of Arabia before 295 A.D. Suweida to the

south of Kunawat has also been suggested as a possible site, but is liable to the same objection. 'Ormân, east of Salkhad, was proposed by Burckhardt as the site of Philippopolis, an inscription having been found there on a monument erected by a Βουλευτὴς Φιλιππουπόλεως. The geographical position of 'Ormân fits in with the course of the boundary lines, but Waddington objects to the identification on the grounds (1) that the inscription quoted, though found at 'Ormân, may have come from some other place, as an exactly similar one was found by him at Schaqra; (2) that the ruins at 'Ormân are those of only a small town, while those at Shukhba are very extensive.

2. Amra. An inscription (Wadd. No. 2081) found at this place sheds some light on the date of the addition of the districts of Trachonitis, Auranitis, &c., to Arabia by Diocletian. Waddington writes thus of it:—"The date of the inscription (295 A.D.) is important, inasmuch as it is the oldest example of the use of the era of Bostra which I have met with in the southern part of the Haurân. This district did not form part of the Nabataean kingdom nor of the first province of Arabia; but in the great alteration of the province which took place in the time of Diocletian, Batanaea and Trachonitis were detached from the ancient province of Syria, and annexed to the new province of Arabia, which retained Bostra as its capital, but lost Petra and all the southern portion of the old Nabataean kingdom. The use of the era of Bostra at Amra in this inscription shows that the change had already taken place in 295 A.D." This places the date of the change earlier than 295 A.D. or 297 A.D., the generally accepted dates.
3. Nemara. As no inscription from this place has any date, it is difficult to determine whether it lay in the ancient as well as in the new province of Arabia.
4. Hebran. As the inscriptions here date indiscriminately by the year of the reigning Emperor or by the provincial era, the town must have lain on or near the border line of the old province of Arabia.
5. El Afineh. One inscription mentions Cornelius Palma, and must be of the date 104–108 A.D. The town apparently was near the border of the old province of Arabia.
6. Akrabah dates in 67 A.D. by reigning Emperor, and in 500 A.D. by the Seleucid era. Hence we may conclude that it was not included in the new province of Arabia.
7. Sahm el Jaulân dates in 590 A.D. by the Seleucid era, so that it was probably not incorporated in Arabia in 295 A.D.
8. Tsíl. Only one inscription (Nos. 3 and 4) has a date, which is by the reigning Emperor: the Emperor's name cannot be determined with certainty, but is probably Constantine. Tsíl does not appear to have been in Arabia after 295 A.D.

9. Bostra was of course always in Arabia from its formation in 106 A.D. onwards.

10. Aere (= Es Sanamein). This place is in all probability to be identified with Hierapolis (*i.e.*, Ἔρρα Πόλις) in the Notitiae (see Wadd., No. 2413 f. Also ours, No. 158 A, where the inhabitants are called Ἀιρήσιοι). If this is the case, it must have been taken into Arabia on the reorganisation of that province by Diocletian, though lying somewhat to the north of what seems the natural boundary line. The map of the district shows what appears to be a lake and watercourse near the town, and surmising that its proximity to a source of water in an otherwise arid district might have justified its inclusion, I consulted Mr. Ewing as to this point. He writes :—"What appears in the map as a lake at Es Sanamein is in reality but a marsh, and the watercourse was quite dry when I visited the place in August, two years ago. From the hill-side above Kefr Shems I followed the line of an old aqueduct, which had evidently carried water from some point in the north-west to Es Sanamein. With the exception of Sheikh Sa'ad, where there is a copious spring, the whole district must always have been what it is now, almost entirely dependent on cisterns for water supply. Es Sanamein, with its aqueduct, and the stream which still flows the greater part of the year in the watercourse, coming down from the heights under Great Hermon, must have been rich in water compared with other places; and on this account might well have been included in the province, even if somewhat removed from the direct line."

11. Jasem has an inscription (ours, No. 10) to Bonus dux Arabiae, who was governor of the province at the end of the 4th century, hence it is possible that this town may have been included also in the new province of Arabia.

We may now draw our conclusions as to the position of the various places according to the lists in which they are classified :—

(*α*) The towns in this list must have been in the original province of Arabia from 106 A.D. onwards.

(*β*) The towns in this list must have been in the province of Arabia after 295 A.D., but we cannot tell from their inscriptions whether they belonged to the province of Syria or to the original province of Arabia before that date.

(*γ*) The towns in this list must have been in the province of Syria until 295 A.D., but we cannot tell from their inscriptions whether they remained after that date in Syria or were incorporated in Arabia when it was extended in 295 A.D.

(*δ*) The towns in this list must have been in Syria until 295 A.D., and then been incorporated in Arabia.

(*ε*) This class has to be considered in detail as above.

We see then that classes (*α*) and (*δ*) can be placed in their

provinces at the two different periods with the greatest certainty, but classes (β) and (γ), while for one period their position is certain must, for the other period, be allotted to the two provinces according to the general run of the boundary line at the time as gathered from classes (α) and (δ). An endeavour has been made in accordance with these principles to fix the boundaries of the two periods, for the result of which the map facing p. 60 must be examined. The original boundary line, *i.e.*, that which held from 106 A.D. to 298 A.D., is indicated by the dark line, while that which existed from 295 A.D. onwards is shown by the dotted line.

The following is a classified list of the dates found on the accompanying inscriptions only :—

No. of Inscription.	Where Found.	Date A.D.	Reckoned by the Reigning Emperor.
3–4	Tsil	uncertain	ὑπὲρ σωτηρίας κὲ νίκης τῶν δεσποτῶν . . . .
19	ʻAkrabah	67	ἔτους ιὴ βασιλέως Ἀγρίππα (*i.e.*, Agrippa II).
37	Es Sanamein*	126	ἔτους δεκάτου Ἀδριανοῦ Καίσαρος.
46	Es Sanamein*	81	ἔτους λζ΄ τοῦ καὶ λβ΄ βασιλέως Ἀγρίππα (*i.e.*, Agrippa II).
52	Khabab	303	ὑπατίας Διοκλητιανοῦ τὸ η΄ καὶ Μαξιμιανοῦ τὸ ξ΄.
56	Khabab	213	ὑπατίας Σευήρου τὸ δ΄ καὶ [Β]αλβίνου β΄.
59	Khabab	181	ἔτους ς΄ Κομόδου Καίσαρος.
61	Sûr	161	ἔτους ιε΄ Μ. Αὐρηλίου Ἀντονίνου.
65	Sûr	69	ἔτει κ΄ (Agrippae II).
69	Lubbein	233	ἔτους ιβ΄ κυρίου Καίσαρος Ἀλεξάνδρου.
70	Lubbein	157	ἔτους ια΄ κυρίου Μ. Αὐρ. Ἀντωνείνου.
89	ʻAhry	121	ἔτους ε΄ Ἀδριανοῦ.
93	ʻAhry	176–192	(ἔτους) Κομόδου κυρίου Καίσαρος.
94	ʻAhry	140	ἔτους γ΄ Ἀντωνείνου Σεβαστοῦ.
104	ʻAhry	155	ἔτους θ Μ. Αὐρ. Ἀντωνείνου.
105	ʻAhry	176–192	αὐτοκράτορος Κομόδου κυρίου.
109	ʻAhry	96	ἔτους α΄ κυρίου αὐτοκράτορος Νερουα.
133	Kanawat	124	Τραιανου Ἀδριανοῦ ἔτους η΄.
135–136	Sîa	37–44	ἐπι βασιλέως μεγάλου Ἀγρίππα.
149	El Kufr	176–180	αὐτοκράτορσι καίσαρσι Μ. Αὐρ. Ἀντωνείνῳ (and Commodus, name [erased]).
154	Hebran	156	ἔτους ιθ΄ αὐτοκράτορος Ἀντωνείνου Σεβαστοῦ.
158	Hebran		

* Es Sanamein is the ancient Acre.

No. of Inscription.	Where Found.	Date A.D.	Reckoned by the Provincial Era.
60	Sûr	326	ἔτους διακοσσιάστου εἰκοστοῦ πρώτου τῆς ἐπαρχείας.
66	Sûr	564	ἐπι τῆς ἰβ ἰνδ, ἔτους υνθ τῆς ἐπαρχείας.
79	Damet el Alyah	432	ἔτει τκζ′.
81	Harran	568	τοῦ ἔτους υξγ′.
84	Harran	397	ἔτους σϘβ′ τῆς ἐπαρχείας.
85	Harran	397	ἔτους σϘβ′ τῆς Βοστρηνῶν.
150	El Kufr	720	ἔτους χιε′.
151	El Kufr	350	ἔτους σμε′.
153	El Kufr	652	ἔτους φμξ′.
159	'Ormân	341	(ἔτους) σλς′.
161	,, ...		
162	,, ...	245	ἔτει ρμ′.
163	,, ...	334	ἔτους σκθ′.
164	,, ...	152	μξ′.

No. of Inscription.	Where Found.	Date A.D.	Reckoned by Seleucid Era.
6	Sahm el Jaulân	590	ἤτους ϡβ. (902nd year.)
30	'Akrabah	500	ἤτους Δαμάσκου ωιβ′.

The following is a list of the towns through which Mr. Ewing passed, and from which he obtained the inscriptions. They are in the order of his journey, the same order having been observed in the arrangement of the inscriptions :—

Tsíl	from which come	Nos.	1–4.
Sahm el Jaulân	,,	,,	,,	5 and 6.
'Adwan	,,	,,	,,	7.
Jâsem	,,	,,	,,	8–11.
Umm el Osij	,,	,,	,,	12–15.
'Akrabah	,,	,,	,,	16–32.
Kefr Shems	,,	,,	,,	33–36.
Es Sanamein	,,	,,	,,	37-47B.
El Busir	,,	,,	,,	48.
Khabab	,,	,,	,,	49–59.
Sûr	,,	,,	,,	60–66.
Lubbein....	,,	,,	,,	67–71.
Jerain	,,	,,	,,	72 and 73.
Damet el 'Alyah	,,	,,	,,	74–79.
Deir Dama	,,	,,	,,	79A and 79B.
Harrân	,,	,,	,,	80–87.
'Âhry	,,	,,	,,	88–109.
Nejrân	,,	,,	,,	110–116.
Rimet el Luhf	,,	,,	,,	117–126.
Murduk	,,	,,	,,	127–132.
Kanawât	,,	,,	,,	133 and 134A
Sia'	,,	,,	,,	135–144.
El Kufr	,,	,,	,,	145–153.
Hebrân	,,	,,	,,	154–158.
'Ormân	,,	,,	,,	159–172.
Busrah	,,	,,	,,	173–181.
Der'an	,,	,,	,,	175–182.
El Manarah	,,	,,	,,	183.
El Lejâ	,,	,,	,,	184.
Shukhba....	,,	,,	,,	185.
Seffurieh	,,	,,	,,	186.

The remarks as to the condition or present position of some of the stones on which were the inscriptions are also derived from information supplied by Mr. Ewing.

(*To face p.* 82.)

The following is a List of the Places in the District as given by the Ancient Authorities.

Pliny.	Coins.	Ptolemy.	Hierocles.	Georg. Cypr.	Not. Gelzer (1).	Not. Gelzer (2).
Scythopolis	Σκυθοπολειτῶν	Σκυθόπολις	Σκυθόπολις	Σκυθόπολις	ἡ Βατάν	
Pella	Πελλαίων	Πέλλα	Σέλλα	Πέλλαι	ὁ Πελλῶν	
Gadara	Γάδαρα	Γάδαρα	Γάδαρα	Γάδαρα		
Abila	Ἀβιληνῶν	Ἄβιδα	Ἄβιλα	Ἄβιλα	ὁ Βίλλης	
	Καπιτωλιέων	Καπετωλιάς	Καπετώλια	Καπετωλιάς		
Hippos	Ἱππηνῶν	Ἵππος	Ἵππος	Ἵππος	ὁ Ἵππου	
Tiberias	Τιβεριάς	Τιβεριάς	Τιβεριάς	Τιβεριάς		
			Ἐλευθεράπολις	Ἐλευθερόπολις		
	Σεπφωρηνῶν					
	Διοκαισαρείας		Διοκέσσα	Διοκαισάρεια		
			Μαξιμιανούπολις	Μαξιμιανούπολις		
Gabe	Κλαυδι. Φιλιπ. Γαβηνῶν		Γάβαι	Γάβαι		
		Σαμουλίς				
		Γαδώρα				
		Σάανα		Τετρακωμία	ὁ Τετρακωμίας	
	Δημητριέων			κλίμα Γαυλάνης	ὁ κλίμα Γαυλάνης	
		Ἴνα		κώμη Ναΐς	ὁ κώμης Ναΐς	
	Βόστρων		Βόστρα	βόστρα	Βόστρα	
		Νέλαξα (Bat.)	Νιλακώμη		Νεηλῶν	
	Ἀδραηνῶν	Ἄδρα	Ἄδρα		Ἀδραών	
Dion	Δειηνῶν	Δῖον	Δία	Δία		ὁ Δίας
			Ἑξακωμία κώμη	Ἑξακωμία		ὁ Ἑξακωμίας
			Μήδαβα	Μέδαβα	Μεδάμων	ὁ Μεδάμων
Galasa	Γερασηνῶν	Γέρασα	Γέρασα	Γέρασα	Γερασσῶς	ὁ Γερασηνῶν
Philadelphia	Φιλαδελφέων	Φιλαδέλφεια	Φιλαδέλφια	Φιλαδέλφεια	Φιλαδέλφεια	ὁ Φιλαδελφείας
			Νέα Πόλις	Νεάπολις		ὁ Νεαπόλεως
		Γέρρα (Bat.)	Ἱεράπολις	Ἱεράπολις (om. aliq. codd.)	Ἔρρη	ὁ Ἱεραπόλεως
	Φιλιππουπολιτῶν κολωνίας		Φιλιππόπολις	Φιλιππούπολις	Philippolis (sic Lat. Notitia)	ὁ Φιλιππουπόλεως
			Φαίνα	Φενοῦτος		ὁ Φαινούστους
			Κωνσταντία	Κωνσταντίνη	Κωνστάντεια	ὁ Κωνσταντίνης
			Διονυσιάς	Διονυσιάς	Διονυσίας	ὁ Διονυσίας
Canatha	Καναθην(ῶν)	Κάναθα	Κάνοθα	Κανόθας	Κουναναθών	ὁ Κανοθάδος
		Ἄδραμα (Bat.)	Ἀδρασσός	Ἄδρασος· (v. l. ἀδρασσὸς)		ὁ Δρασοῦ
Esbonitae	Ἔσβους			Νεύη	Θεύη	ὁ Νευί
				Ἔσβους		ὁ Ἰσβοῦς
				Πεντακωμία		ὁ Πεντακωμίας
				Τρικωμία		ὁ Τρικωμίας
				Σάλτων Βατάνεως		ὁ Βατάνεως
				Ἐνακωμία		ὁ Ἐννακωμίας
				κώμη Γωνίας		ὁ κώμης Γωνίας
				κώμη Χέρρους		ὁ κώμης Χερούς
				κώμη Στάνες		ὁ κώμης Τάνες
				[κώμη Χαβέρις] v. ll. Μαχαβερῷ Μαχαβερόν		ὁ κώμης Μαχαμερῶ
				κώμη Κωρεάθας		ὁ κώμης Κορεάρας
				κώμη Βιλβάνους		ὁ κώμης Βιλβανοῦς
					Αὐστόνδωνος	
				κώμη Κάπρων		ὁ κώμης Κάπρων
					Δαλμούνδων	
				κώμη Πυργοαρετῶν		ὁ κώμης Πυργοαρετῶν
					Ζωροννία	
				κώμη Σέτνης		ὁ κώμης Σέτνης
					Εὐτίμη	
				κώμη Ἀριαχῶν		ὁ κώμης Ἀριαχῶν
					Παιμεδαλή	
				Νεότης		ὁ Νεότης
					Μαξιμουπόλεως	
		Ἔλερη (Bat.)		κλίμα ἀνατολικῶν καὶ δυσμῶν		ὁ κλίμα Ἀνατολικὸν καὶ Δυσμῶν
					Χρυσόπολις	
				κώμη Ἀριάθας		ὁ κώμης Ἀρίσσας
				Τράχωνος		ὁ κώμης Τράχωνος
	Ἐβωδῆς				Λουρέα	
				κώμη Βεββείμους		ὁ κώμης Βδαμοῦς
Damascus	Δαμασκηνῶν		Δαμασκός	Δαμασκός	Δαμασκός	
				κλίμα Ἰαβρούδων	Ἰάβρουδα	
		Αὐερία		Εὐάριος ἤτοι Ἰουστινιανούπολις	Εὔροια	
Palmira	Παλμύρα	Παλμύρα	Παλμύρα	Παλμύρα	Παλμυρός	
				κλίμα Μαγλουδων		
				Σάλτον Γοναϊτικόν		
				Σαλαμίας		
	Κανατηνῶν			κλίμα Ἀνατολικόν		

HEBREW INSCRIPTION FROM NEAR THE ASH-HEAPS AT JERUSALEM.

An old Hebrew inscription, said to have been found on a marble slab in a tomb near the ash-heaps north of Jerusalem, having been submitted to M. Clermont-Ganneau, he has kindly sent the following note respecting it :—

1 פסוי בר

2 אהרן דמן (? ?)

3 אבורן (? ?)

4 ניהן נפשה (sic)

This is an epitaph terminating with the well-known formula, נפשה נרח (line 4), "rest his soul"; נרח is here incorrectly written ניה.

The name of the deceased (line 1) is written פסוי, *Phesoi*, which has no known counterpart in Hebrew onomastics. I suspect it is the name יוסף, *Joseph*, written backwards. This palæographical oddity recalls certain cryptographic customs mentioned in the Talmud.

I do not quite know what to make of the words that follow, אהרן בר, "Son of Aharon." The last letter but one in line 2 is of an unusual shape and is very doubtful; the second letter in line 3 might be a *kaph*, and the *daleths*, of course, may just as likely as not be *resches*.

1. (*Joseph*) *son of*
2. *Aharon* . . . . . .
3. . . . . .
4. *Rest his soul.*

The doubtful words in lines 2 and 3 denote perhaps the title, function, or origin of the deceased.

ST. CUTHBERT'S CROSS.

By Aubrey Stewart, Esq., M.A.

I have been reading Major Conder's paper in the *Quarterly Statement* for July, 1894, and find, on p. 205, that he falls into the common error about a Maltese cross.

I have looked at the Assyrian King in the British Museum, and see that what he wears on his necklace is what heralds call a St. Cuthbert's Cross; no connection with Malta. I enclose sketch.

71, Mornington Road, N.W.

St. Cuthbert's Cross.

Cross Pattee.

Maltese Cross

THE SWASTICA.

By William Simpson, Esq., M.R.A.S.

The Swastica, known also as the Gammadion and the Fylfot, has received some notice in the last two *Quarterly Statements*. From this symbol being often classed as a cross, Herr Schick having done so, it may be as well to give the latest knowledge that has appeared upon it. Professor Wright states that numbers of them were found in excavating the Hopewell Mound, in Ohio, U.S.A.; and that no explanation of its connection with those found at Troy can as yet be offered by Americans. The finding of the Swastica in America gives a very wide geographical space that is included by the problem connected with it, but it is wider still, for the Swastica is found over most of the habitable world—almost literally "from China to Peru"; and it can be traced back to a very early period. The latest idea formed regarding the Swastica is, that it may be a form of the old wheel symbolism, and that it represents the solar movement, or perhaps in a wider sense the whole celestial movement of the stars. The Dharmachakra, or Buddhist wheel, of which the so-called "Praying-wheel" of the Lamas of Tibet is only a variant, can now be shown to have represented the solar motion. It did not originate with the Buddhists, they borrowed it from the Brahmins, and it can be traced back in the Brahminical system to the *Veda*, where it is called "the wheel of the sun." I have lately collected a large amount of evidence on this subject, being engaged writing upon it, and the numerous passages from old Brahminical authorities leave no doubt on the matter. The late Mr. Ed. Thomas, who has done so much for Indian numismatics, was the first to point out in the "Numismatic Chronicle," 1880, vol. xxii, pp. 18–48, that on some coins the wheel with spokes was replaced by the Swastica. He also showed

that in some of the Andhra gold coins the place of the figure of the sun was taken by the Swastica; and farther, that in the devices of the 24 Jaina Tirthankâras, in one of them, where the sun is absent, there is a Swastica. This is in India. To this has to be added a discovery by Professor Percy Gardner, who has found that some of the coins of Messembria, the city of Midday, in Greece, have the name of the town in this form ΜΕΣϟ, in which it will be seen that the part of the word which means day, or when the sun shines, is represented by the Swastica. These details will be found in a letter published in the "Athenæum," of August 20th, 1892, written by Professor Max Müller, who affirms that it "is decisive" as to the meaning of the symbol in Greece. This evidence may be "decisive" for India and Greece, but it does not make us quite certain about other parts of the world; still it raises a strong presumption that its meaning is likely to be somewhat similar wherever the symbol is found.

It is now assumed that the Triskelion, or Three Legs of the Isle of Man, is only a variant of the Swastica. The Triskelion, it has been shown by Mr. John Newton (*see* "Athenæum," 10th September, 1892), was brought from Sicily and taken to the Isle of Man by Alexander III of Scotland, in 1266. There are many variants besides this in which the legs, or limbs, differ in number; and they may all be classed as whorls, and were possibly all more or less forms intended originally to express circular motion. As the subject is too extensive to be fully treated here and many illustrations would be necessary, to those wishing for further details, I would recommend a work just published, entitled "The Migration of Symbols," by the Count Goblet D'Alviella, with an introduction by Sir George Birdwood. The frontispiece of the book is a representation of Apollo, from a vase in the *Kunsthistorisches Museum*, of Vienna; and on the middle of Apollo's breast there is a large and prominent Swastica; in this we have another instance going far to show its solar significance. While accepting these new interpretations of the symbol, I am still inclined to the notion that the Swastica may at the same time have been looked upon in some cases as a cross. That is a pre-Christian cross, which now finds acceptance by some authorities as representing the four cardinal points. The importance of the cardinal points in primitive symbolism appears to me to have been very great, and has not as yet been fully realised. This also is too large a matter to deal with here. All I can state is, that the wheel in India was connected with the title of a *Chakravartin*—from *chakra*, a wheel—the title meaning a supreme ruler, or universal monarch, who ruled the four quarters of the world, and on his coronation he had to drive his chariot, or wheel, to the four cardinal points, to signify his conquest of them. Evidence for other ceremonies of the same kind in Europe can be produced. From instances such as these I am inclined to assume that the Swastica, as a cross, represented the four quarters over which the solar power by its revolving motion carried its influence.

GREEK MOSAIC INSCRIPTION FROM MOUNT OF OLIVES.

With translation by A. S. Murray, Esq., LL.D.

The Greek inscription on the more recently found mosaic reads :—

ΥΠΕΡ ΑΝΑΠΑΥCΕ.ωC ΕΥCΕΒΙΟΥ ΓΡΕCΒΥΤΟ
ΘΕΟΔΟCΙΟΥ ΔΙΑΚΓ: ΕΥΓΕΝΙΟΥ ΕΛΠΙΔΙΟΥ
ΕΥΦΡΑΤΑ ΑΓΑΘΟΝΙΚΟΥ ΤΩΝ
ΜΟΝΑΖΟΝΤΩΝ.

Ὑπὲρ ἀναπαύσεως Εὐσεβίου πρεσβυτ(έρου)
Θεοδοσίου διακ(όνου) Εὐγενίου, Ἐλπιδίου,
Εὐφράτα, Ἀγαθονίκου τῶν
Μοναζόντων.

"For the repose of the Presbyter Eusebius, the Deacon Theodosius, and the Anchorites Eugenius, Elpidius, Euphratas, Agathonicus."

The Anchorites, or Monazontes, are mentioned in an inscription, C. I. Gr., 8,607.

NOTES ON THE "QUARTERLY STATEMENT."

P. 277. The story of Abu Zeid is connected with the Jordan Valley. The "dish of Abu Zeid" and the legend of his feast are noticed in the "Memoirs of the Survey of Eastern Palestine," vol, i, as I collected the legend from the Arabs in 1881.

P. 288. The Jewish travellers in Palestine did not cease to arrive after the time of Benjamin of Tudela (1160 A.D.). Isaac Chelo (about 1330) and others visited the holy places in the fourteenth and fifteenth centuries. Their works, and a valuable essay on the Khozars (who had Jewish kings) will be found in Carmoly's "Iteneraires," which should be read in connection with the paper here published.

Rabbi Benjamin (whose work was used in preparing the memoirs) is wrong not only about Carmel but also about Ramah (which he places at Ramleh) and about Shiloh, which he places at Neby Samwîl. The Capernaum which he mentions is not that of the Gospels but the Capernaum of Geoffrey de Vinsauf, on the sea shore south of Haifa, now called *Kefr Lâm*. Kakon (*Kakûn*) for Keilah is another glaring error of this writer, as is Gath at Cæsarea.

C. R. C.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The Executive Committee have appointed Mr. Archibald Campbell Dickie, A.R.I.B.A., to go out to Jerusalem and assist Dr. Bliss in the work of excavation, and in drawing plans, sections, &c. Mr. Dickie left London on March 15.

Dr. Bliss's fourth report of the Jerusalem excavations, published in this number, shows that the wall has been traced for a considerable distance further since the report given in January. It is hoped to receive very soon intelligence of the direction which the wall takes south of the Jewish Cemetery, where it had already been picked up when Dr. Bliss's last letters were dispatched.

Dr. Bliss's description of the remains of a church on the Mount of Olives, which he has examined and excavated at the request of His Excellency Hamdy Bey, is of much interest. There seems to have been a conventual establishment there, and it was a portion of this that Herr von Schick saw and described in the *Quarterly Statement* for January last.

The discovery, under the place of the high altar, of what Dr. Bliss regards as the reliquary of the Saint to whom the church was dedicated, is remarkable.

Besides his reports printed in the present number, Herr Baurath von Schick has forwarded an essay on the Church of the Ascension, with plans and restorations.

Herr von Schick reports that further excavations at Jacob's Well have been made, but are at present stopped owing to some question as to the right to the property. The church has been found to have had three apses.

Among other minor notes, Herr von Schick reports that a find of gold coins is said to have been made at Beisan, and that the road to Jericho is so far finished that carriages can now go down and even proceed as far as the bank of the Jordan.

The Golden Gate has been surrounded inside the Haram by a wall, and visitors are no longer allowed to enter it. The rubbish in "Solomon's Stables" has been brought up and spread out on the surface of the Haram Area, by which means the level at the south-eastern part has been raised some three feet.

From the Journal of the German Palestine Society we learn that it is proposed to establish a number of stations for meteorological observations throughout the country; one of the first class at Jerusalem, and others at Gaza, Sarona, Bethlehem, Nâblus, and other places where reliable observers are in residence.

There is no reason to doubt that the observations conducted for many years under the auspices of the Palestine Exploration Fund at Jerusalem may fairly be taken to represent the meteorology of the Hill Country of South Palestine, and those at Sarona that of the Western Plain. The observations now being made for the Fund by Dr. Torrance at Tiberias are accumulating valuable information respecting the climate of the shore of the Sea of Galilee.

The following have kindly consented to act as Honorary Local Secretaries:—

Rev. Professor George Adam Smith, D.D., 22, Sardinia Terrace, Glasgow.
James Glen, Esq., 12, Blythswood Square, Glasgow, *Hon. Local Treasurer.*
Rev. Charles Druitt, The Vicarage, Charmouth, Dorset.

Mr. Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

Supporters of the Fund will be gratified to learn that this valuable work has met with great appreciation in nearly every quarter of the globe, and from many learned societies. Copies have been ordered and supplied for the Royal Geographical Society; the Science and Art Museum and Trinity College, Dublin; the Free Kirk College, Glasgow; Queen's College, Cambridge; Mansfield College, Oxford; and for subscribers in Russia, the Netherlands, the United States of America, Australia, Japan, and China, besides Manchester, Edinburgh, Aberdeen, and other cities of our own country.

The following are some of the opinions which have been expressed by competent authorities respecting the value of this Map:—

"A Raised Map of Palestine must prove of the greatest interest to all who have visited or intend to visit the country, affording, as it does a picture *au vol d'oiseau* of all the physical features. Mr. Armstrong's interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy

such a journey a clear idea of the sort of country they may expect to see. . . . The educational use to which the map will be put will be very considerable."—*The Times.*

"There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand the holy sites can be inspected, the historical events of the narration can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this Raised Map before him a Moltke could sit and plan a campaign as if it were a chess problem."—*Daily News.*

"By the aid of such a Raised Map the untravelled student may picture the scenery of Palestine, under the allusions to its topography, and see where the roads of the country must run; he can follow the tracks of rival armies upon its battle-fields and understand better the conditions attaching to rival sites."—*Manchester Guardian.*

"It is certainly a most interesting and valuable Map, and in no other way, short of a personal visit, could one obtain so correct an idea of the contour of the Holy Land."—*Cambridge Tribune*, U.S.A.

"I wish another copy of your Raised Map. I am greatly pleased with it, I do not think I would like to teach the Old Testament without it."—Professor George Adam Smith, Free Church College, Glasgow.

"It came through in excellent order and has been pronounced the best thing of the kind that we have ever seen."—The Very Rev. Dean Hoffman, The General Theological Seminary, New York.

"All the professors and students expressed the most complete satisfaction and admired the correctness and fine execution which more than answered their expectation. They anticipate great practical and scientific usefulness."—Hav. M. le Bachelet, Biblioth, St. Heliers, Jersey.

"It is exceedingly effective and instructive; it has already excited great interest and evidently conveyed a vivid impression of the physical character of the country to many who were quite ignorant on that subject before. I expect to find its value constantly more apparent as points of Biblical geography arise in the course of instruction. I feel sure it is a most important addition to the apparatus for Bible instruction."—Rev. Arthur Brooks, Rectory of the Incarnation, New York.

"The copy of your new Raised Map of Palestine was delivered yesterday and I have had it put up in my Form Room next to the Plan of Jerusalem. I am very much pleased with it, and I beg to congratulate you on the completion of so great a work. Such a map makes the study of the geography of the Holy Land more interesting than ever, and impresses the main features of the country more deeply on the memory."—The Rev. G. Style, Giggleswick School, Yorkshire.

"I need not say that I am well pleased with the Map, and I must congratulate you upon the patience and skill which you have displayed in constructing it."—Charles Bailey, Congregational Church School, Manchester.

"The Map arrived safely. I am very much pleased with the Raised Map and its colouring; you seem to have taken great pains with it. I hope Bible Students and Sunday School Teachers will come and study it."—W. H. Rinder, Philosophical Society, Leeds.

"I had the case opened and found the Map quite safe; it is a splendid piece of work and has given great satisfaction to the Committee."—C. Goodyear, Secretary and Librarian, Lancashire College.

"You have conferred an invaluable boon on all Scripture Students by your issue of the Raised Map. I shall not rest till I have one for my School."—The Very Rev. S. W. Allen, Shrewsbury.

"The Map is a beautiful piece of work and equally valuable to the historian, the geographer, and the geologist."—Captain F. W. Hutton, Curator, Museum, Christchurch, New Zealand.

"The Map arrived all safe . . . and has given great satisfaction to everyone who has seen it."—The Rev. Douglas Ferrier, Free Church Manse, Bothwell, N.B.

"The Map has come quite perfect and is much admired. You have erected a monument for yourself that will long endure."—Rev. Thomas M. B. Patterson, Hamilton, N.B.

Subscribers to the Palestine Pilgrims' Text Society who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement.*—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s.* 6*d.*, in cloth, 2*s.* 6*d.*, post free; non-subscribers, 2*s.* and 3*s.*

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to*

let any copies be subscribed for under the sum of seven guineas. A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from December 27th to March 23rd, 1895, was—from annual subscriptions and donations, including Local Societies, £654 5*s.* 6*d.*; from all sources—£879 1*s.* 3*d.* The expenditure during the same period was £742 11*s.* 3*d.* On March 25th the balance in the Bank was £453 10*s.* 0*d.*

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesy, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2*s.* 6*d.* each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1894.

Receipts.	£	s.	d.
To Balance in Bank 31st December, 1893—			
Net Balance £397 13 10			
Subscriptions paid in 1893 in advance for 1894 .. .. 20 14 0			
	418	7	10
Donations and Subscriptions	1,778	16	0
From Lectures	126	18	5
From Sales of Books	400	18	6
From Sales of Maps, Photographs, Slides, Casts, &c.	330	10	3
	£3,055	11	0

Expenditure.	£	s.	d.
By Exploration	1,050	0	0
Printing and Binding, including the *Quarterly Statement*	548	19	8
Maps, Lithographs, Illustrations, Photographs, Slides, Casts, &c..	283	16	7
Advertising, Insurance, Stationery, and Sundries	68	3	8
Postage, including *Quarterly Statements*, Books, Maps, Parcels, &c.	132	11	9
Salaries and Wages	359	14	9
Office Rent, Gas and Coals	234	18	4
Subscriptions paid in 1894 in advance for 1895 .. .. £51 8 6			
Net Balance 325 17 9			
377 6 3			
Balance in Bank 31st December, 1895	377	6	3
	£3,055	11	0

Examined and found correct,

W. Morrison, *Treasurer.*

TREASURER'S STATEMENT.

The Subscriptions and Donations to the work of the Fund during the year 1894 amounted to £1,778 16*s.* 0*d.*, an increase of £204 2*s.* 0*d.* over the amount received in 1893.

From Lectures there is an increase of £110. The sale of books, maps, and the various publications brought in £731 8*s.* 9*d.*, as against £832 16*s.* 3*d.* expended on their production, to which should be added the postage. The amount spent on Exploration is £1,050.

The *Quarterly Statement*, which is issued free to annual subscribers of 10*s.* 6*d.* and upwards, cost for printing and illustrations over £450.

Assets.	£	*s.*	*d.*
Balance in Bank.. ..	377	6	3
Stock of Publications on hand, Surveying Instruments, Show Cases, Furniture.			
In addition there is the valuable library and the unique collection of antiques, models, &c.			

Liabilities.	£	*s.*	*d.*
Printing, Lithographing, and Current Expenses	567	13	6
Exploration.			

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *Bible Scenes in the Light of Modern Science.*
(3) *The Survey of Eastern Palestine.*
(4) *In the Track of the Israelites from Egypt to Canaan.*
(5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
(6) *The Recovery of Jerusalem—(Excavations in* 1894).
(7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
(8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. New subjects will be announced in July.

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows :—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands ; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows :—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stone ; or, New Light on the Old Testament.*
(3) *Underground Jerusalem ; or, With the Explorer in* 1894.
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research :—
(4) A. *The Story of Joseph ; or, Life in Ancient Egypt.*
(5) B. *The Story of Moses ; or, Through the Desert to the Promised Land.*
(6) C. *The Story of Joshua ; or, The Buried City of Lachish.*
(7) D. *The Story of Sennacherib ; or Scenes of Assyrian Warfare.*
(8) E. *The Story of the Hittites ; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

The Rev. L. G. A. Roberts, 67, George Street, Hamilton, Ontario. His subjects are as follows :—

(1) *Work in and around the Holy City.*
(2) *Work outside the Holy City.*
(3) *Popular Lecture upon the General Results obtained by the Fund.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

FOURTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. Bliss, Ph.D.

The present report must be necessarily a short one as my last brought up the account of the work to December 12th, and we closed the excavations for the winter on December 31st. Between those dates the rain and storms were so severe that the actual number of working days was only eight. But fortunately these eight days were full of interest and resulted in discoveries of importance.

My last report closed with the annoying fact, that the wall, traced up to that time for over 1,000 feet, had entered the great Jewish Cemetery which extends along the slopes to the south of Jerusalem. A break in the tracing of the wall was unavoidable, but how long that break was to be it was impossible to tell, as the cemetery occupies the critical ground to the west of Siloam, at any point of which the wall might turn to the north-east to make the bend around the Pool to its north, a course which many archæologists believe in, thus interpreting Josephus' statement that the first wall at the Gate of the Essenes "turned and advanced with a southern aspect above the Fountain of Siloam, where it again inclined, facing the east." The maximum break, thus, might be 700 feet, as a glance at the map will show, and the minimum about 275 feet, according to the direction the wall might take. I knew that by making a trench outside the cemetery to the east at right angles to the direction of the wall as it enters the cemetery, we must eventually strike it again, unless, indeed, the wall happened to be entirely ruined at that point. But such a trench would have to be 450 feet long and might pass through the lands of a dozen different proprietors, all of whom must be arranged with. Accordingly I decided to work on the first and simplest assumption, namely, that the wall did *not* change its direction, but came out of the cemetery on the same line in which it entered. This line was almost on the line of the minimum distance across the cemetery. So I made a trench across the desired spot, in the field below the high terrace, which is the south limit of the cemetery, 350 feet beyond the spot where the wall was last seen at its entrance. I also placed another gang of labourers some 150 feet to the east, where a scarp was visible forming an angle which I thought might be the base of a tower. Our first gang deepened their trench to the rock and then extended it 30 feet further north to the limit of the cemetery terrace. And immediately under this terrace masonry was found emerging from the cemetery! So far, so good, but of course the masonry might be anything. Continuation of the work, however, put the matter beyond all doubt. It was our old wall again, with almost exactly the same characteristics it had when last seen above. I had felt sure of meeting the wall again, but to see it at the exact point

where it entered the cemetery and to find it at the exact point where it emerged therefrom was beyond my highest hopes. A slight change in direction had occurred at some point in the cemetery, which accounts for our finding the wall about 30 feet north of the line. When entering it pointed south, 71½° east; when emerging it pointed south, 86½° east. We traced it for 14 feet and then temporarily closed up the trench, as the end of the season had come. There it lies, ready for me to trace it further before this report shall have gone to press. I was thus able to take my holiday with a quiet mind, which I would not have had if I felt that the wall was still hiding from me somewhere under that extent of graves.

The wall here is not built directly on a scarp. The rock slopes down irregularly, and between it and the lower course of the wall, rubble, built with mud, has been placed. Four courses are still preserved. The lowest is irregular in base; the other three, beginning from the bottom, measure in height respectively 1 foot 10½ inches, 1 foot 7½ inches, and 1 foot 11½ inches. These are about the same height as the courses of the wall when last seen above, which measure 1 foot 8 inches, 2 feet, and 1 foot 9½ inches. The wall is here 9 feet thick. At the gate it is 9 feet, and beyond Tower II, 8 feet; there it was not measured at the base, where it may be 9 feet. The stones, like those above, have irregular, projecting bosses, and comb-picked drafts of irregular width. No mortar was observed. The only difference between the masonry here and that of the work above is that the courses are slightly set back one from the other, whereas the face of the wall above is perpendicular, the stones here are not as square as the others, and they have not been at a later time repaired with the surface plaster which covers the drafts above. But in general the appearance is the same and the differences only such as may be observed in different parts of any modern wall. To my statement of the identity of the wall I am glad to add the valued testimony of the learned Dominican Fathers, who paid me a visit before I closed up, and who follow every step of the work with deep interest.

While it is a great relief to have picked up the wall again, its further course is not quite clear. Some bend must come soon, for it is at present pointing along a line which falls outside of a steep scarp, on which, unfortunately, there is no masonry. The Pool of Siloam is now considerably to the north-east of the point to which we have traced the wall. I believe that the wall crosses the southern limit of the Old Pool and then runs up Ophel to join Warren's wall. Against this militates the natural interpretation of the words of Josephus. But I cannot get over my argument that the *raison d'être* of the Siloam Tunnel was to bring water from a point outside the city to a point within the city. Josephus gives a general, not a scientific, description of the appearance of the wall. "Above" does not necessarily mean "to the north." One looking down from the heights of the "Upper City" on to a wall which crossed along the southern end of the Old Pool and then ran up the steep crest of Ophel, might easily have described it as "advancing east above the Fountain of Siloam, where it again inclined to the north," especially if what we call the Old Pool was

then called by the name of Siloam. However, it is a comfort to feel that my business is not to follow theories, but to follow the wall.

One thing seems sure, and that is, that my wall is to join that of Warren, on Ophel. I think that time might be saved next season by picking up his wall, if possible, beyond the point where he found the interruption and work south to join the work, which will still be pursued on my wall.

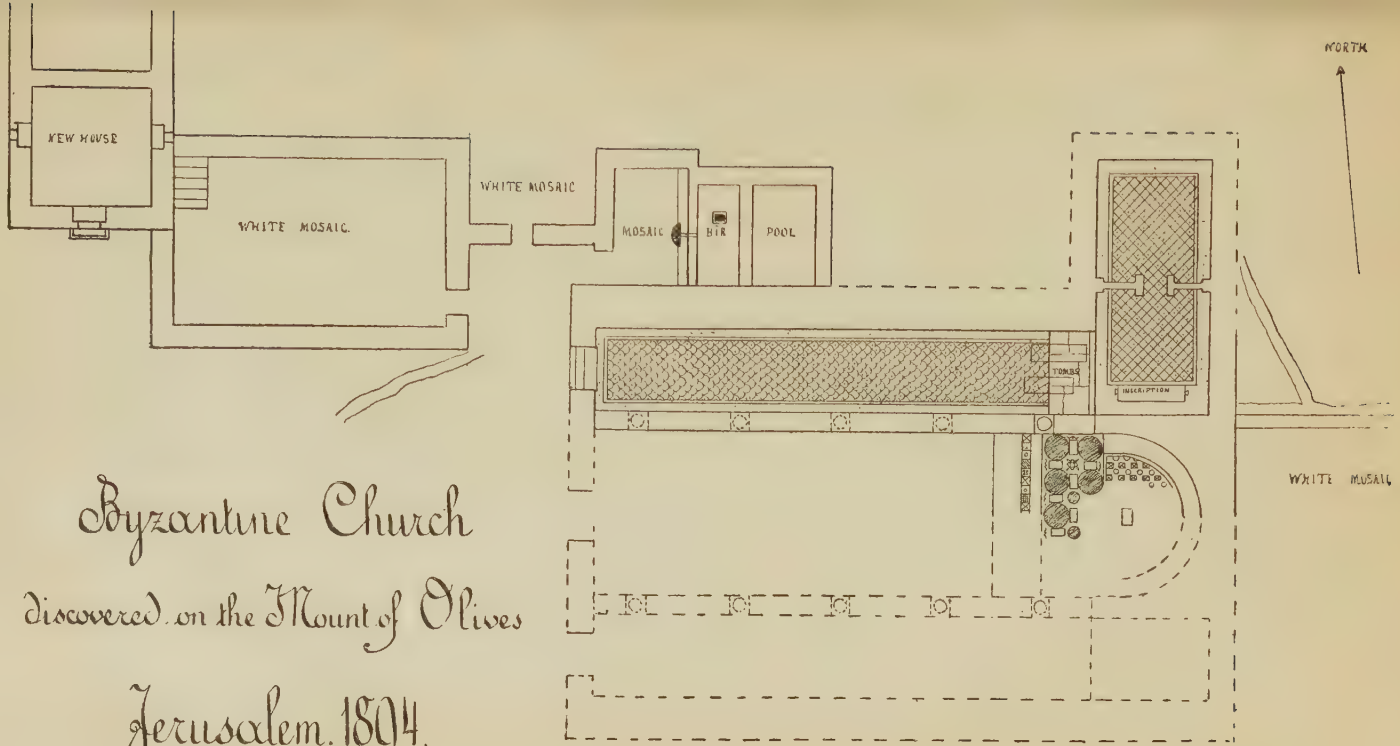
I was much interested in Canon Dalton's notes on my work in the January *Statement*. As his views were based only on my first and second reports, it would not be fair to discuss them, now that more material is before him which might lead him to modify them. For example, the difference between the main masonry of the wall before and after Tower IV; the latter, with all the work east, being more Jewish in appearance, is noteworthy. I am not yet prepared to agree with the *dictum* held by many, that Hadrian's wall followed the line of the present wall. I think that the upper masonry of my wall, up to a point between Towers III and IV, may be the work of either Hadrian or Eudocia on older foundations represented by the lower rough course (or courses at Tower I) and the rubble such as is found in Warren's Ophel wall. I hope to settle later whether Hadrian's wall (if it be his) branched off or not to Burj el Kebrit. The masonry at Tower IV and beyond may have been older work repaired by Eudocia, whose re-building is at these points destroyed. I agree with Canon Dalton that all scarps possible should be studied, but those not in connection with actual walls should be regarded with certain degree of scepticism. For example, the steep west slope of the "Upper City" shows a series of scarps on the various terraces, any one of which resembles the scarp for a wall, but all of which could not have been such wall-bases.

I concluded my report on December 12th with the remark that I hoped that week, at the request of Hamdy Bey, to superintend a small excavation in the Mount of Olives. Accordingly, for five or six days I had a small gang of men at work there. The work might well be called the cream of excavating. Usually, before anything valuable can be found, the excavator has to accomplish the long and weary task of removing the overlying *débris*. In this case almost all this tedious work had been done before, and it was left to me only to carry out the hints which were given by what had already been uncovered. On pp. 32-36 of the January *Statement*, Herr Schick shows how, in digging for foundations for new houses on the slope some 500 feet to the south of the Russian Tower, the owners of the land discovered various chambers, mosaics, and cisterns. His plan represents the condition of things in September. I visited the mosaic inscription and secured a photograph, also in September, but I did not take particular note of the other remains. Comparing his plan with the state of the place as I found it on December 14th, I find that a few changes had taken place, as the owners had somewhat increased their excavating, with the result that some new things had been uncovered and some of the former chambers had been buried again, probably by the

newly removed *débris*. I can make this clearer by comparing my plan with his. To the north of his chamber, at the west of the Bîr, he marks a flight of steps, this had been buried again when I made my plan. I also saw no trace of the small pool north of the "Bîr," nor did I observe the large pool to the east of the "Bîr," though I have taken the liberty of adding this to my plan, as well as the "New House," which I did not measure. Further excavations had shown that the chamber with the inscription extended further towards the north, the wall which he naturally took for its north limit being only a thin partition in the middle of the chamber. To the west of this chamber he marks another mosaic "No. 2." On my plan this is seen to belong to the north aisle of the church. When I began work, this had already been uncovered west from what Herr Schick calls the "broad stone bench" (above the "tombs" in my plan) for a distance of some 45 feet, together with the wall to the north between it and the "Bîr" pool, &c., which, according to my measurements, come somewhat north of the place they occupy in Herr Schick's plan.

Such, then, was the condition of things when I began my work. My primary object was to find the tombs of the men who, according to the inscription (*see* January *Quarterly*, p. 86) were buried near the spot. At the same time I determined to follow out the suggestions given by the partly excavated walls. I had not then seen Herr Schick on the matter, but it seemed probable to me, as it did to him, that they were to be found under the "broad stone bench." We removed one layer of slabs, only to find another layer below. But these turned out to be the covers of two tombs. The one to the south had, I think, been opened before. It was 5 feet 11 inches long and 2 feet broad. It was dug in the clay and lined with slabs which were plastered. The tomb to the north had never been opened. It was of the same width, but longer, being 6 feet 5 inches. In the south-west corner was a vase of glass, slightly broken at the top, owing, probably, to the falling of the plaster. Remains of two skeletons were found. These were very much decayed, but two spinal vertebræ were found, and portions of the finger bones, &c. The heads were evidently to the west. From the narrowness of the tomb it looks as if the bodies had been first buried elsewhere and removed here as skeletons. The proprietors told us that other tombs had been found under what would have been the south aisle of the church.

On the morning that I began work, however, it had not been guessed, either by others or myself, that we were on the site of a large church. The place was puzzling: the inscription suggested a mortuary chapel, but why should it face to the south? But before noon a meaning for the whole thing suddenly flashed upon me. And it turned out, with a few modifications, to be the true meaning. I based my plan of search for this church on four facts: (1) the chamber with the inscription; (2) the long mosaic to the west of it, with its thick wall to the north; (3) the base of the column, still *in situ*, with two similar bases found lying near, but not *in situ*; and (4) the indications, which are described by Herr Schick, of a



Byzantine Church

discovered on the Mount of Olives

Jerusalem. 1894.

Frederick J. Bliss

Scale of Feet.

different sort of pavement, in coloured marbles, to the south of the column-base. With my mind's eye I saw the inscription chamber as the north transept, the long mosaic as the north aisle, the base of the column as one of a series dividing aisle and nave, and the marble pavement, which was 1 foot higher than the aisle-mosaic, as the floor of the chancel.

With this plan in view, I had now definite spots to place my diggers.

First we found the end of the long mosaic with the door in the west wall, with steps leading down into the aisle, and curiously enough a tomb just outside the door. We then found a line of slabs 2 feet 3 inches wide between aisle and the probable nave, upon which the column base rested, and inferred the other columns. In trenching for the apse we found the east wall of the church, and soon the foundation stones of the north part of the apse appeared. We also cleared the marble pavement and found that the pattern followed the circular line of the apse. We thus recovered the central east and west axis of the church. But I was anxious to recover the south wall, for though the plan of the church was now clear I wished for the satisfaction of seeing all the walls that were left. The church, however, was badly situated for the preservation of its south part. Built on the side of the hill, the *débris* in which it was buried formed a slope above it. Above the north end of the inscription chamber the *débris* must be over 15 feet deep, while over the floor of the nave it is only 9 feet, and over the place for the south aisle it is barely 2 feet. In fact the Bethany road probably once ran through the south aisle itself. Moreover, I think it possible that if any indications here remained they were unwittingly destroyed by the previous excavations. However that may be, our trenches failed to reveal any traces of the south part of the church. In my plan the unbroken lines indicate the parts actually seen, and the dotted lines the parts inferred.

In general it may be seen by a look at the plan that we have here a church in the midst of a conventual establishment. I do not need to add anything to Herr Schick's clear description of the buildings to the north. From my plan it will be seen that there was building to the east as well, with a white mosaic. As my time was limited I did not pursue the work at this end any further. At the north of this mosaic with wall may be seen water channels for the roof drainage.

I shall now give details of the church. Its inside length, west and east, measured along the aisle and inscription chamber from west wall to east wall, is 72 feet 4½ inches. The rectangular distance from the north wall to the central east and west axis, as determined by the apse and marble pattern, is 21 feet 7 inches, giving 43 feet 2 inches as the whole width. The aisles are 9 feet 10 inches broad, the lines of slabs for the columns 2 feet 3 inches, leaving 19 feet 5 inches as the width of the nave. The east and west walls are only 3 feet thick, but the north wall appears to be thicker, though this was difficult to determine owing to the chambers built against it. The walls appeared to me to be of very rude construction, much mud and mortar having been used with the stones and the whole plastered over. I was struck on seeing similar walls

around the Byzantine mosaic near the Damascus Gate by the fact that such a beautiful piece of work should be enclosed by so rude walls. At the Mount of Olives I felt the same wonder.

In the inscription chamber the thin partition is built over the patterned mosaic. The thickness, which I have exaggerated on my plan, is in reality only 4 inches. Hence it could not have reached to the roof. It was apparently once lined with marble slabs. A similar thin partition also separated this chamber from the north aisle. This was probably the sacristy of the church. My reason for not inferring a chamber of equal depth at the south is found in the slope of the hill which does not allow space for it. As said above, I first supposed this to be a transept, but my finding the east wall and the apse so far in disproved the idea.

The mosaic of the north aisle has a pattern, within a border, evidently meant to represent peacocks' feathers. Like the mosaic of the last-mentioned chamber, it is made of small cubes of stone—red, black, and white. It extends for 2 feet 3 inches under the "stone bench." The tombs may be seen to extend partly under the mosaic. Owing to the great amount of accumulation above them, these mosaics have been perfectly preserved.

The line of slabs between aisle and nave is also completely *in situ*. I send a photograph of one of the column bases. The proprietors had excavated most of the aisle but left the earth lying above the nave, as a valuable olive tree stands there. I made a cutting to find what the pavement of the nave might be, but at that point it was gone.

The chancel pavement is about 1 foot higher than the aisle and on a level with the sacristy. The pattern drawn by Herr Schick occurs in the line of squares to the west. The line which I have drawn to indicate the termination of the elevated chancel, about half way between the two pillars, was suggested by the remains of a step. This pavement was laid in marble of red, yellow, green, and white. I send the facsimile in colours of all that remained, measured and painted by Mr. Sandel. A matrix of potsherds had been laid in the native clay and the pavement placed on that. The cleaning of the pavement was a delicate operation, as the pieces were very loose, many of them missing, and it was necessary to employ much care lest the pattern be lost. Part of it I cleaned with my small penknife! From the painting it will be seen that the central large circle in the second line is filled in irregularly with bits of white marble. Mr. Sandel suggested that there might have been in this circle some picture or Christian symbol destroyed by the Saracens, who then rudely filled up the place.

Just about in the centre of the apse-circle we made a most interesting discovery. On my plan it is represented by a rectangle. It was a cutting in the clay, lined with marble slabs, the slab to the east having an opening, against which another slab rested, forming a sort of door. Its west slab lay on the north-and-south diameter of the apse-circle, and its centre was only 1 inch south of the east-and-west diameter of the circle. Hence it occupies a position under the place of the high altar. It was covered with slabs of limestone. In other words, it appeared as a sunken marble

box with a limestone covering. The inside measurements of the box were 1 foot 2·5 inches east and west, 1 foot 8·75 inches north and south and 1 foot 0·75 inch deep. Part of its interior was occupied by a square stone 3·75 inches high. The other part was raised to the same height by several small slabs. Resting on this tiny platform were the two objects which I photographed, placing them on the base of one of the columns

which divided aisle and nave. They were not in the centre, nor placed parallel to the sides of the box. No. (1) is a plain vase or vessel of soft limestone. It has a square top and bottom, and sloping sides. At the top it is 5·8 inches square, at the bottom 5·2 inches. It is 5·2 inches high. The sides are one-half an inch thick and the depth inside is 3·5 inches. It is quite without ornamentation. No. (2) is difficult to

describe, but the best idea can be gathered of it from the photograph. It has a resemblance to a tiny base of a pillar, but I do not think that is what it is. It is 7·7 inches high and its base is 4 inches square. It was found placed on its side, with the line of its top parallel to one side of the vase which it almost touched. The vase was found standing squarely on its base.

The slabs which covered this sunken "box" were found broken in, but I concluded that this was due to the weight of accumulation and not to violation. For, notwithstanding their unsymmetrical position relative to the "box," the objects had evidently been placed as we found them. Owing to the breaking in of its cover, the "box" was filled with earth, and the vase as well. There was nothing in it besides.

The position of the "box" directly under the place for the high altar, marks it as the reliquary of the saint to whom the church was dedicated. The vase may once have contained some small bones, or a clot of blood. The opening at the east end, which has a slab laid against it, is 8·5 inches high, and as the vase is only 5·2 inches high, it is quite possible that there was some means for getting at the opening from the floor of the church, so that on feast days the precious relic could have been taken out for exhibition to the people.

The proprietors showed me a door sill, with sockets, holes for bolts, &c., measuring 6 feet 10 inches on the inside which they said they found *in situ*. The place they pointed out came in the south wall of the church. The chambers to the north are from 4½ to 6 feet higher in level than the aisle of the church, and the mosaic outside to the east is 5 feet lower than the aisle. I should mention that both the inscription chamber and the chamber near the "New House" have circular depressions in the mosaic at one corner, 1 foot 6 inches across, meant to collect the water while the mosaics were being washed. This feature occurred in the mosaic near the Damascus Gate.

From the form of the church, the character of the letters in the inscription, the manner of mosaic, and the material of the walls, I conclude that we have here a conventual establishment of early Byzantine times, perhaps the fifth or sixth century. Herr Schick gives good reasons for supposing that the place was ruined and buried at the time of the pilgrimage of Felix Fabri. At any rate it is an interesting discovery. The place was so far from my field of work at the wall that I doubt if I should have made the discovery had it not been for the suggestion of Hamdy Bey, to whose interest, thus, we owe the recovery of the church. This enthusiastic Director-General of the Imperial Museum shows a constant readiness to assist us in every way, and personally I feel most grateful to him.

Our work on the Mount of Olives was a pleasant change, and it was agreeable to have so good results in so short a time. The proprietors received us cordially. Here, as elsewhere, I felt the value of the presence of Ibrahim Effendi, our Commissioner. His ancient family is well known about Jerusalem, and the proprietors received him as an honoured patron.

They took great interest in the progress of the work, and kept serving coffee not only to us but to our workmen. The last two or three days we were working both here and near Siloam, so my hands were quite full. But the glorious air and views quite compensated me for the additional fatigues.

On January 3rd I closed the works and ran down to Cairo. We had lost so much time by rain that it seemed best to call a halt. As my trip gave me some interesting archæological experiences, I may be pardoned if I refer to some of these before closing this report.

One day was rich in reminiscence. Finding that Dr. Petrie was too far away for a visit, I thought that the next best thing to seeing him would be to see the spot where he had taught me so much. So one day with a friend I took train for Wasta, and soon I found myself once more crossing the valley of the Nile with my eyes fixed on my favourite Pyramid—the Pyramid of Meydûm—that had presided over my beginnings in the art of digging. We arrived about noon, and at once climbing the slope of *débris* that buries the lower part of the Pyramid, we took our lunch. It was the perfection of days, and brought out to perfection the simple elements that make the eternal beauty of an Egyptian landscape. On the one hand, the yellow desert, sparkling with myriads of tiny black pebbles—on the other, the brilliant green valley, dotted with mud villages, rising like islets from the verdure, warmed by the sun to a rich, chocolate brown ; then, beyond this, the Nile with its white sails ; then, another strip of green, suddenly ending, as it begins, with the yellow desert.

From this high point of vantage I reviewed all my experiences of four years before. Here, just below, I had seen Petrie mark out a trench on a perfectly flat surface and set a man at work to find a wall ; and what was the indication ? Simply that his keen eye had observed that the tiny desert pebbles ceased here in a long, straight line parallel to the Pyramid side. In three hours we returned, and the wall about the Pyramid had been found ! Then I looked into the great cutting he had begun before I left, in search for a Temple at the east side, and remembered the skill with which he removed the great stones which were lodged in the *débris*. Beyond I could see the place where he had followed the mud-brick walls of the buried Mustapas. Still further away to the south lay the Roman camp where he had given me my first lessons in the history of pottery. And there was a pleasant satisfaction which I know Dr. Petrie will share with me in my being able to recall how each lesson had borne distinct fruit. Within a month after leaving him I was sorting pottery and tracing buried brick walls at Tell el Hesy. At Jerusalem I too have been guided to observe slight surface indications, with the result of finding the long-lost wall. Even the great cutting, with its dangerous stones, was parcelled in my Jerusalem work, when I cleared out the fosse full of great stones fallen from the tower.

Then we visited the tomb of Ra-Hotep, where I had studied Petrie's book on Tell el Hesy. Here I was shocked to find the damage the beautiful painted bas-reliefs had suffered during the last four years.

Though very small, it is one of the most beautiful tombs in Egypt. Later I called the attention of Brugsch Bey, the director of the museum, to it, and I am pleased to say that he promised to have a door put to it.

Brugsch Bey kindly gave me a letter to M. de Morgan, and another day with the same friend I paid him a visit at the Pyramids of Dashûr. He received us cordially, showed us his plans, and I was most struck by his enthusiasm and clear, scientific methods. He sent a man to show us through all the excavations. He has at present 300 men at work, and is making his way into the heart of two pyramids. It was interesting to note the place where the famous jewels had been found. I confess that two conditions of his work filled me with envy—he directly represents the Government, and his work lies where there are no landowners. What a privilege to work where archæology can be purely archæological, and where a cabbage crop and a cauliflower field do not complicate the matter. Then, too, he works in the blessed Wilderness; but this privilege I had for two happy years, and I hope it will be my lot again to lead the desert life. My mind, that day, was full of comparisons. Excavating near a city is necessarily attended with great difficulties, but we are fortunate that in our present mission these have been minimised.

Another contrast between digging in Egypt and digging in Syria was brought out vividly by a visit to the museum. The dry climate and the preserving sand have filled those great halls with their treasures. The regiments of soldiers, about ten inches high, of painted wood, each soldier as individual as if he were carved from life, bearing in their hands the spears of battle, the colours as fresh as the day, thousands of years ago, when they were painted—could the like of these, which were recently found in a tomb of Assiout, ever be found in a Syrian tomb? Our worthy chairman, Mr. Glaisher, will point to his meteorological tables for an answer. It is not lost time, when we are despondent about the lack of finds in Syria, to indulge in these reflections. The Syrian civilisation may have been far richer than we can ever know.

At 'Helwan I saw something that had a direct bearing on my Jerusalem work. In wandering over the hills at the back of this desert health-resort, I came upon some men at work in a large limestone quarry. This was situated in a small ravine; the stone had been cut away at either side, leaving two perpendicular, tool-marked cliffs facing each other. I was looking down from above, and struck by the likeness to my own "Outer Scarp," I descended for a more careful examination. In my report in the *Statement* for October, 1894, p. 248, I gave several reasons to disprove that my scarp was a quarry. The 'Helwan Quarry showed my reasons to be invalid. Here were the same unbroken lines, but much longer even; here were the same smooth faces, worked with the long chisel marks, and standing to even a greater height. The work of the men showed the process by which the "scarp" was being deepened before my eyes. A small groove was made along the base of the scarp, this was deepened for a couple of feet and widened for a few inches; then the mass of rock thus separated was cut up and taken off. The scarp preserved its unbroken

slightly rounded face, only it was a couple of feet deeper than before, I even noticed the same short turnings which occur in my scarp, at F, I, K, &c.

On p. 13 of the *Statement* for January, 1895, I made another remark about the scarp. I said : "Another suggestion may be made : although the scarp in its present condition was fashioned for defence, yet it may have followed the general line of an earlier quarry." I am now prepared to alter that remark, and say : Although the scarp was clearly used for a defence outside the wall, it evidently follows the line of a quarry. The question is merely one of priority. Was it an old quarry whose steep sides and convenient lines were taken advantage of as an outer defence when the wall was built? Or was it the quarry from which the stones of the original wall were cut, worked with the design of leaving an outer defence, generally parallel to the wall, and leaving a platform outside the gate?

The "inner scarp," that uncovered by Maudslay, shows more evident design in its working, as it has the two tower bases, the one on which the school is built and the other which I uncovered just outside the cemetery. But whatever the intention, the scarp was produced by the rock being *quarried away*. It is merely a question of Tweedledum and Tweedledee. In the fosse which belongs to this inner work I have pointed out the blocks of rock which remain in the unfinished work, just as they might remain in an unfinished quarry.

February 18th, 1895.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *Muristan.*—The old church on the Muristan had no proper foundations, hence its decay ; whereas the Church of St. Anne, founded on rock, which was built at nearly the same time, is still standing. In the place where the old entrance stood, in the northern wall, with a round arch over it, with figures of the twelve months, tombs were found, their bottoms only about 8 feet under the surface of the road on the north, or about 4 feet under the surface of the flooring of the former church. These tombs are, of course, Christian, although no cross or anything of the kind was found : they are built into the rubbish with small stones, and covered with flat stones. The bones are still there, and one skeleton measured 2 metres or 6½ feet long. In number they are half a dozen, but there may be more not yet discovered. The architect, Mr. Groth, agrees with me that before the later church was built there had been already one there before, built in an easier way, and covered with a wooden roof and tiles, the walls of which they had to strengthen at the time when the church was arched. To the new strengthening parts they made foundations 5 to 6 feet deeper than the former ones, but not deep enough to give the building stability. It is hoped that in a few months the founda-

tion work of the church now being erected (or restored) will be finished, having occupied $1\frac{1}{4}$ years' time, and involved an immense expenditure of money.

2.—*Excavations inside the New Gate.*—Inside the town, at its north-western corner, just inside the New Gate, was till recently a void piece of ground,[1] the greater part belonging to the Greek Convent. One of the Greek monks is now, with consent of the Convent, building there along the road a row of shops, and behind them some other apartments, magazines, stables, cisterns, &c., and over these rooms to be let for lodgings. When digging for foundations they found several walls, running chiefly from north-west towards south-east, but of no special interest. But in a line with the present city wall, behind the School Brethren, and running from west to east, was found a much stronger wall 8 feet thick, consisting of large but not well-dressed stones, resting on a pavement, which consisted of large and thick flag-stones fitted together very exactly, so that one became convinced that it was rather ancient and older than the wall mentioned. It is about 8 feet under the present surface, and under it the rock was found, and in some places the flag-stones were missing, and the rock cut there to a smooth level with the pavement. I got the impression this pavement had been once the flooring of a somewhat large court which was surrounded by buildings. About 45 feet more north, or nearer to the gate, another still stronger wall was found. The southern wall stood on the pavement, but the northern seemed to be at the end of it; but I could not decide this properly on account of the rubbish. There were also found a few carved stones once belonging either to capitals on square piers or pilasters, or perhaps forming a kind of cornice in a somewhat grander building. Such stones may be seen used again on the inside of the present city wall—west of the spot I speak of, and near the south side of the mosque standing there in the very corner of the modern wall. Hence, when the present city wall was built in 1542 by Sultan Soliman, the said building had been already destroyed.

I send a drawing of a fragment of a tile with a lettered stamp on it. In itself it has no great value, but it may help to decide other questions.

3. *An old Pool west of the City.*—The new Jewish colonies are extending along the Jaffa road and west of the city out to the valley in which the Convent of the Cross is situated. I had, in connection with these colonies, to measure and divide into shares several pieces of ground south of the Jaffa road, extending downwards towards the Convent of the Cross, and observed a little way down the valley a level piece of ground, which I found to have been once a round pool, encircled for two-thirds of its extent by rocks, of considerable height towards the hillside, and walled up towards the valley below with very ancient, but now greatly dilapidated, masonry of square stones. The average diameter of this pool is nearly 400 feet, the thickness of the layer of earth on its bottom unknown, but

[1] *See* Ord. Survey Plan $\frac{1}{2500}$, and *Quarterly Statement*, 1889, p. 62.

I ordered a man to make a shaft in the centre, in order to ascertain the depth and the condition of the bottom, whether cemented or not. In the rock towards the north-west is a cleft, as if it had been once the source of a spring, but now dry. On the eastern height, not far from the pool, is a ruin and a cave, or rather a sunken court in the rock, and on one of its sides is an opening like that of a Jewish rock-cut tomb. People told me that some time ago sarcophagi were found in it, and removed. On the western height is a cistern, and further down another one, and also a ruin. The people have no proper name for the place, but call it simply the "Hosseini's Pool." Hosseini is the name of a noble family in Jerusalem, so this name is rather a modern one. I am wondering that we have not any notice of this pool, either in the Bible or in profane writings.

4. *Reckoning of time among the Armenians.*—It is perhaps not generally known that the Armenians have their own peculiar mode of reckoning dates. They count from the date of the first Armenian, who, they say, lived in the time of Shem, 4,386 years ago. Also they use a second reckoning, starting from the year 551 A.D. I became acquainted with this by noting on an inscribed slab the dates 1834 and 1283, which I thought indicated that the stone was put into its present position in the year 1834, and was then 551 years old. But the Secretary of the Convent told me this is not so, but the date 1283 indicates that according to the Armenian reckoning which corresponds to 1834 A.D.[1]

5. *The Armenian Cross.*—With reference to Major Conder's objection to the opinion that the Jerusalem Cross came from the Armenians (*Quarterly Statement*, 1894, p. 206), the Secretary said to me, "Whatever others may have had, I know that always, in all the centuries, the Armenian Cross had one beam longer than the others. That the Latins have it also, is no proof that we had it not."

REPORTS FROM GALILEE.

By Dr. G. Schumacher.

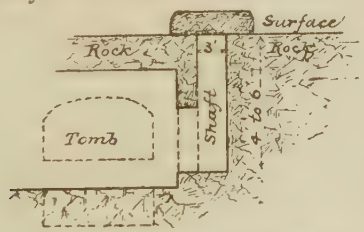
The excavations on ancient sites carried on by native explorers with the object of finding articles of value, extended not only over the district between the seashore and the Jordan, but also over Jolân and 'Ajlun; during a period of more than two years the Turkish Government placed

[1] In the year 351 A.D. a certain Andreas, of Byzantium, drew up an Easter-table for 200 years. Towards the end of that period it was found to deviate considerably from the astronomical indications, and a new adjustment had to be made. This was done in 551 A.D., and ever since then the Armenians have reckoned from that year. *See* Ideler, "Lehrbuch der Chronologie," Berlin, 1831, p. 439.—[Ed.]

no obstacle to these proceedings, especially as the diggers confined themselves to the opening of old tombs and the antiquities they found there, such as ancient glass ware, earthenware lamps and tear bottles, jars, coins Roman and mediæval, bracelets and other ornaments of comparatively little value. But as "l'appetit vient en mangeant," the explorers commenced a regular trade with European and native antiquarians. Their operations extended, especially along the brow of Mount Carmel between Haifa and Cæsarea, which is honeycombed with ancient rock hewn tombs, excavations were made on a large scale, and small boats anchored along the coast to smuggle away the results. At length the local Governors have been instructed to stop these excavations entirely.

Regarding the tombs opened, their plans differ very little from each other: an entrance, with semi-circular top, of 2½ to 3 feet in height and 1 foot 8 inches to 2 feet wide, generally closed by a slab of limestone, led to a square room of 10 to 15 feet each way and about 6 feet in height; in each of the three perpendicular walls opposite to and adjoining the entrance we find loculi and kokim pierced into the soft rock. Amongst the fifty-four tombs opened on the site of Ten'ameh, near Tell es Samak, the greater number contained but two loculi under arcosolia in each wall; others only one, and some three.

In a few instances the entrance, instead of being on the side of a rock cliff, was formed by a shaft leading from the flat surface of the rock vertically 4 feet or more down to the door of the sepulchral room. In such cases no stone door was discoverable, the shaft having been closed on the surface (*see* sketch). The shaft showed a square section of about 3 feet each way.



Section of Rock-Cut Tomb.

On the eastern slope of Tell es Samak, a tomb was closed with a marble door, 2′ 2″ × 1′ 10″ and 3 inches thick; having a cross engraved on its front. Any number of marble fragments were excavated at Tell es Samak, a proof of wealth.

1. *Glass Ware.* The most interesting article brought to me is a round piece of green glass, with Aramaic characters on its sides. I consider it to have been a weight, and enclose a wax impression of the

letters. One end of the glass was broken, and the piece fitted on again by a thin solution of gum-arabic; this procedure will not have affected the original weight considerably; the gum may just rebalance the weight of the few very small glass chips missing. The glass is supposed to have been found in a tomb near Râs en Nakûra, 8 miles north of Acre, near the sea-coast; it has diameters of $3\frac{7}{8}$ inches and $3\frac{5}{8}$ inches, not being precisely round, and an equal thickness of $\frac{2}{8}$ of an inch English, its periphery is rounded off; the two flat sides bear on the obverse the following characters (A of sketch), and on the reverse (B of sketch), the

A B

other lines on the reverse seem to have been produced in preparing the glass. In comparing these characters with Professor Euting's "Tabula Scripturæ Aramaicæ," and with Levy's excellent book on Jewish coins,[1] the obverse seems to represent the Hebrew letters א, ן, and ל, and on the reverse there seems to stand the letter ע.

The exact weight of this glass is 275·20 grammes, or 3,492·29 English grains (taking the English pound at 453,592 grammes = 5,760 grains; 1 gramme therefore equalling 12·69 grains). According to Levy (*op. cit.*, p. 156), the weight of a shekel of Simon varies between 14·33 grammes as a maximum and 13·46 grammes as a minimum; our weight being 275·20 grammes, represents therefore the twenty-fold of a shekel of 13·76 grammes, or four of the Syrian (or Hittite) "Netzegs," of 5 shekels, described by Professor Flinders Petrie, in "An ancient Hebrew weight from Samaria," *Quarterly Statement*, 1890, pp. 267, 268; but our Netzeg would be equal to 873 grains instead of 627, the weight determined by Professor Petrie.

To judge from the look and the characteristic silver skins appearing on its surface this ancient glass must be genuine.

2. Several fragments of other ancient glass of a dark-green colour have been shown to me. They contain inscriptions and stamps in Arabic and Cufic characters, most of them illegible to me; they also represent weights of an early Arabian period, but being fragmentary I cannot determine them. I inclose impressions of the inscriptions, which partly seem to recite Koranic sentences, partly represent stamps of some high official. They are noted as found near K'akûn, in the plain west of Nâblus.

[1] Dr. M. A. Levy, "Geschichte der Jüdischen Münzen," 1862, pp. 136, 137.

3. *Stone antiques from Yâzûr.*—I inclose the sketch of an interesting stone idol, 7⅝ inches long, which was found by the German colonists in ploughing land near the village *Yâzûr*, situated a few miles east of Jaffa on the Jerusalem road. The idol –for this it must have been—shows a ram's head and horns and sort of a tail, but no feet nor any other limb; the work, although very primitive, is not without skill; it is made of a

bluish-grey hard limestone, weighs 1,082 grammes, or 2·38 lbs., and is doubtless genuine.

4. *Seals.*—I inclose an impression of a hæmatite ancient Arab seal which I read: "billah muzaffar ben 'Alâd } (hu),"
or 'Allân }

بالله

مظفّر بن علاد [or علّان]

هو

which, for its ancient characters, is interesting. The dots are omitted on the seal. I am doubtful about the reading of the last word, but I interpret: "Through (the mercy of) *God*, *muzaffar* (the victorious) *Son of 'Alâd* (the severe), it is *he*" (or: he is it). According to Weil, "Geschichte der islamitischen Völker," p. 423, the Muzafferides were in the fourteenth century (1380) the princes of the Persian Irak and Chuzistan. Whether this seal had any connection with that family can hardly be answered.

A second impression also I transmit, an impression of Greek characters engraved on a copper ring, which was found in the Haurân, near Kefr Hârib.

5. *Tantûrah.*—It will probably interest your readers to learn that "*el burj*," the so-called "tower" of Tantûrah, situate about a mile north of the present village on the rock precipice bordering the ancient site and sea, collapsed on the 15th of January, nothing remaining of this important landmark, so familar to all acquainted with the neighbourhood of Cæsarea,

but a heap of *débris* and foundation walls. (*Vide* my report in *Quarterly Statement*, 1887, p. 84, and Memoirs S.W.P., Vol. II, p. 7.)

6. *Beisan.*—In sinking trial pits for the railway company last December, the Italian workmen struck an underground channel, cut into the soft rock on the northern bank of the Jalûd river, opposite Beisan. The channel or cistern was plastered, 5 to 6 feet high, and 3 to 5 feet wide, and had a total length of more than 100 feet. It leads around a slope, and had an outlet towards the hill plateau, Tell el Mastabeh, above it. The top of the cistern was round. No antiquities were found. Below the ruins of the ancient bridge, Jisr el Maktua', opposite Tell el Husn, near Beisan, the Mudir of the imperial farms has constructed a new handsome stone bridge at the crossing of the high road leading from the Jisr el Mujâmi'a to Beisan. The bridge has two spans of 16 feet 6 inches each, leaving sufficient waterway for the Jalûd river. The town of Beisan, since being created the head place of the Sultan's farms in the Jordan Valley, is rapidly growing; paved streets, a sûk or market place, barracks, Government mansions, and a large khân have been built, and I am told that the construction of twenty magazines for storage of grain and an inn ("locanda"), to meet the requirements of native tourists, have already been sanctioned by his Majesty. The extensive garden adjoining the Mudir's residence contains hundreds of poplar trees and rare specimens of oranges and other Syrian fruit trees. The sanitary conditions of Beisan have not much improved, but the large plantations of Eucalypti will doubtless lead to a reduction of the fevers now prevailing.

About twenty yards to the south of Khân el Ahmar (Beisan) I have been able to trace the columns of a large basilica or temple. The main axis runs due east and west, the eastern end is not traceable, hence no apse discoverable, but the western abutment shows five aisles, viz.: two on the north of 13 feet 3 inches width each, a central nave of 26 feet 6 inches, and two southern aisles of 13 feet 3 inches width; prostrate columns and corinthian capitals are scattered about the place, and to judge from the mouldings and other ornaments built into the walls of Khân el Ahmar, this building, erected in the thirteenth century, must have been built of the materials of the basilica or temple.

BETH-DEJAN.

By P. J. Baldensperger, Esq.

Some notes about this large village may be of interest to readers of the *Quarterly Statement*. They were collected on the spot, and some supplementary notes added.

The modern name Beth-dejan is evidently derived from the ancient village or town of Daghoon, situated about a mile and a half west of the

present village on the way to the modern settlement of Rishon l'Zion, founded in 1881 by Russian-Jewish refugees. The modern village may have been peopled some 150 years ago. Daghoon was inhabited by Moslems, whilst Beth-dejan, which then had another name, was inhabited by Christians, probably of the Greek Church. The Christians were industrious, making baskets and mats, whilst the Moslems chiefly lived by robbery, having a good situation for that purpose, between the high roads between Jaffa and Jerusalem and Jaffa and Gaza. In consequence of their vagabond life snails infested their gardens and lands, whilst the lands of their Christian neighbours were thriving, but the Christians had to strive hard against their oppressors. One day, probably during the governorship of Jezzar Pasha, two men met at the limits of the lands—a slight elevation—called Abu Sweda, ابو سويدا, the place of the plum tree, now marked by a Nubk tree, called also Sidr. The men had to settle a frontier dispute, and the Christian being stronger killed the Moslem, in consequence of which the Moslems fell on their Christian neighbours unawares, killed and dispersed the men, excepting such as turned Moslems, and kept the women for themselves. They then abandoned their village, Daghoon, to the snails, and settled in Beth-dejan, to which place they gave this name. The churches were turned into mosques, and the industries changed hands; the modern mosque of Sidna Sa'ad el-Ansâr, سيدنا سعد الانصار, is very probably a corruption of Nasâra=Christians.

Some very fair faces are still found in Beth-dejan, and are probably of crusading descent. Although I have collected these notes in Beth-dejan, the inhabitants, as well as those of Deir-Abbân, pretend to know nothing about the story.

The population of Beth-dejan may amount to 2,500 souls, there being 500 paying men—*i.e.*, paying the tax—عداد 'Adad, "numbering." The village is situated about half a mile east of the Jerusalem carriage road, and west of the railway. It is about five miles from Jaffa. The inhabitants are very industrious, occupied chiefly in making mats and baskets for carrying earth and stones. They own camels for carrying loads from Jaffa to Jerusalem, cultivate the lands, and work at buildings, &c., in Jaffa or on the railway works. The women flock every day to Jaffa, and on Wednesdays to Ramleh—to the market held there, with chickens, eggs, and milk. They have a very bad reputation, *see Quarterly Statement*, October, 1893, p. 309.

The Jewish colony of Rishon l'Zion also affords the Dejanites plenty of work, in planting vineyards and as domestic servants.

The lands of the village do not all belong to the villagers. In consequence of the introduction of legal Government deeds—Koshan, كشان—introduced early in the seventies of this century, many of the villagers, to escape the trifling tax for the legalisation of deeds, had their lands given to the Effendis of Jaffa, so that many villagers have now no land

at all, but work the lands of the Effendis and share the produce. About one-third of the lands belong to the Effendis, one-third to private villagers, and one-third to the villagers in general. This refers only to the arable lands. The olive trees and enclosed gardens are private property, and extend in a broad line westward away over the Jerusalem road, towards a watch tower built for protection in the time when Mustapha Abu Ghosh reigned *en maître* over almost all Judea. An olive tree here, near the road, is shown where General Buonaparte sat, in 1798, overlooking his army encamped in the groves.

The village is situated on a hill, or rather on the slopes. The vestiges of a castle crowned the top of the hill, but it is now almost covered by houses. Below the Kala'a is a closed cavern. I was not admitted, for fear of "stirring the spirit," for, of course, the cavern is haunted, *marsudé*, مرسودة, and contains a treasure, like every such place. The owner would not even talk about it, fearing lest the intrusion of a stranger might prove fatal to him and his family—examples of which are plenty!

The village has five Jawamé, جوامع, pl. of جامع, or prayer-houses :—

East, Sidna Sa'ad el Ansâr	سيدنا سعد الانصار
In centre, Jamé el Sheikh Marzuk	جامع الشيخ مرزوك
West, Jamé Ahl el Ghad u Sa'ad wa Se'ed	جامع اهل الغاد و سعد و سعيد
North, Jamé Muhamet el Zawani	جامع محمد الزواني
East, in the cemetery, Sheikh Ethman	شيخ عثمان

Besides these five prayer-houses, the centre one of which is mostly used for ordinary prayers, a grave of a Sheikh was discovered a few years ago beside the road. The owner of the field had a dream : someone threatened to choke him. He awoke, and when he saw it was a dream slept again. He dreamed again, but did not heed. A third time he was threatened, and then asked, "Who are you?" So his visitor revealed himself as Sheikh Imhamad, the son of Sidna Sa'ad el Ansâr, and bade him dig in such a place, and he would find the grave. On the morrow he took several witnesses, and on digging discovered the grave, which is now honoured, and has a lamp lit at it every evening. There is at present only a stone to mark the grave, but it will by-and-bye become a real Jamé. The villagers have water from a byara, or Persian wheel-well. To the north-west of the village is a large swamp during winter and spring, where the animals of the village drink, but when summer comes this swamp causes malarial fever. The inhabitants sometimes fall sick *en masse*.

Every portion of land, whether belonging to private persons or to the village in general, has a name ; an undulation of land, slope, hill, lowland, and so on, suggesting the denomination. The following names may prove interesting, as showing how they are chosen from the nature of the soil, the form, the situation, and so forth.

North, and extending to Yâsûr, we find them thus :— .

Ilmatâbel	المتابل	Seasoning place.
Il-Shurtân	الشرطان	The conditions.
Il-'Eran	العران	The habituated (?) or the naked (?).
Sanura	سنورة	(Sunara) is a fishing hook. Sanura is a cat or a Prince.
Sabatté	سبتهٔ	Wickerwork basket.
Karasin	كراسن	The vetches (?)
Il-Jazeier	الجزاير	The islands.
Comassié	كواسيه	The arched.
Bistan	بستان	Garden.
Werba	وربهٔ	Space between two ribs—or span.
Im'héte	امحيت	The walled.
Ilmutawasit	المتواصت	The central.
Ilwasata	الوساته	The centre ones.
Barâdi	برادى	Reeds.
Il-tkeiek	التكايك	The earthenware fragments.
Ish-Shamiat	الشاميات	The northern ones.
Abu 'l Karadeesh	ابو كراديش	The barley-bread place.
Teioun	طيون	A plant "Golden rod."
Il-Hanawieh	الهناوية	The congratulating place.
Abu Slimân	ابو سليمان	Father of Solomon (also a nickname for the fox).

Towards the east :—

Bast Abu Shkeef	بصت ابو شكيف	The marsh of the cavern.
Shlul-el-Tut	شلول التوت	The field of mulberries.
El-Khanat	الخانات	The inns.
Runjasie	رنجسية	Place of Narcissus.
Abu 'l 'Ejoul	ابو العجول	The place of calves.
El-Hashash	الحشاش	The intemperate (smoker).
El-Za'zura	الزعرورة	The hawthorn tree.
Abu-r-Rus	ابو الروس	The place of heads.

The man who told me these names says that in this place, called "place of heads," a sarcophagus with two heads was formerly seen, but is now buried, as it hindered the ploughing. The place is about midway between the Jaffa road and Safurieh, beside the road leading from the main road to the village.

Towards the west :—

El-Kalashie	الكلاشيه	The place of sickles (?).
Ras-el-Hôd	راس الحود	The upper part of the pit.
Bassa-esh-Sharkie	بصا الشرقيه	The eastern marsh.
Ashabeer	اشابير	The spanned.
Mawakriéh	مواكريه	The place of holes (of quadrupéds).
El-Thnanié	الثنانية	The doubled.
Bassa-el-Gharbiéh	بصا الغربية	The western marsh.
Muktal-'Ali Agha	مقتل علي آغا	The killing-place of Ali Agha.
Dannané	دنانه	Humming place.
Birket Hadj Ehmad	بركت حدج احمد	Haj Ehmad's pool.
Suttûhh	سُطوحُ	Plain surface or roofs.
Khameisé	خمايسه	The fifth party.
Mesh'alie	مشعليه	Torch place.

Towards the south :—

Abu Swéde	ابو سويد	The plum tree place.
Abu Hattab	الو حطب	The wood.
Bissar	بيسر	Piles (?).
Frewat	فريوات	Furs.
Wad Sa'doun	واد سعدون	Sa'doun's valley.
Teiré	طايرة	The flying (a lofty tree on a hill).
Mitba'a	متبعه	The Hyena's cave.
Hikr 'Eed	حكر عيد	'Eed's field.
Wad-e-Sharki	واد الشرقي	The eastern vale.
Tawalek	طوالق	The divorced.
Kalimbé	كلمبه	(?).
Zeidé	زايدة	The increased.

South-west :—

Dahret-el-Hassa	دهرت الحصة	The pebble hill.
Dahret-el-'Asfoura	دهرت العصفورة	The sparrow's hill.
Jort-el-Baloot	جورت البلوط	The oak depression.
Mitrada	مطرادا	The charging place.
Abu-el-Sakan	ابو السكن	The ashy place or hill.
Shakhloub Saleh'	شخلوب صالح	Saleh's overthrow.

Many of these names are modern, many belonging to the site of some wood, building, or wall, long ago disappeared. A very few have names dating probably very far back, so that the very name is incomprehensible; the Congratulating place, for example, must have been where the villagers and their next neighbours usually met on festivals of some kind. The Wood, of course, once has been, so the Oak depression. Bissar and Kalimbé seem strange names.

THE IDENTIFICATION OF THE CITY OF DAVID—ZION AND MILLO.

By Samuel Bergheim, Esq.

It is, I believe, generally accepted by all interested in this subject that:—

1. Jebus, the Jerusalem at the time of David, consisted of two parts:—
   (*a*) The stronghold—which was not inhabited by the Israelites;
   (*b*) The other division, where some Israelites (Benjamites) dwelt together with the original inhabitants—the Jebusites.
2. That the stronghold was taken by David, and became the City of David, and called Zion.
3. That Zion and the City of David are one and the same place.
4. That Millo was in and formed part of the City of David or Zion.

The main question then is:—

Where was this stronghold, and, therefore, where the City of David called Zion?

So many arguments and views have been put forward, some supported by weighty reasons both scientific and historical, that it would seem almost presumptuous for me to start a fresh theory. But I would, as an old resident at Jerusalem—and basing my convictions on certain facts—venture to ask for a small space in the *Quarterly Statement* to explain my views.

Neither names of places nor customs have undergone much, if any, change. This is a well accepted fact, and I therefore need not occupy space to prove it.

We are distinctly told:—

1. That the City of David was the stronghold, and called Zion.
2. That this Zion was the highest of all the hills of or in Jerusalem.
3. That Zion was called the upper city.

I.—The *north-west* corner of Jerusalem contains the foundations of an ancient fort, castle, or tower, shown on the Ordnance Survey Map as Kala'at al Jalûd, and this name is rendered there "Goliath's Castle."

The translation of "al Jalûd" as Goliath is absolutely erroneous. Jalûd does not mean Goliath, nor can the two names bear the same construction.

Jalûd means strong, mighty, impregnable, and should be so translated. Kala'at al Jalûd—the castle of the strong—the impregnable castle—or alone, al Jalûd—the stronghold.

The quarter or street round this Kala'at al Jalûd is called Harat al

Jawaldé—the street or quarter of the people or inhabitants of the stronghold, or, literally, the quarter or street of "the strongholders."

The stronghold had a fosse (Heb. tzinnor) on its west side. This fosse has been identified (*see* Plan of North-west Corner, *Quarterly Statement*, 1892, p. 18).

The City of David, Zion, occupied two hills—or rather two knolls on one hill—one on which the stronghold was situate being higher than the other on which the rest of the city was built. That part of the city which occupied the higher hill was called the upper city, the other, occupying the lower, was called the lower city. The upper part round the Harat al Jawaldeh is still called El Hara el Foka—the upper street or quarter, in contra-distinction to the lower part now occupied by the Church of the Sepulchre, the Muristan, the Coptic Convent, &c., and still called El Hara e' Tahta—the lower street or quarter.

The hill of Zion is described as the highest of the hills of Jerusalem. The upper knoll on which al Jalûd stands is 2,580 feet above the level of the Mediterranean Sea, and is actually the highest point in the city.

One side of the hill is described as scarped or precipitous. The south-western side of the hill below al Jalûd is still called "El Wa'riyeh" (*see* Ordnance Survey Map), which means the scarped, rocky, or precipitous, and the declivity is certainly very great even now, over 50 feet in a stretch of less than 500 feet, and the level of the ground at present is over 100 feet above the site of the original street.

Zion is described as occupying the north and also the north-west portion of the city. Al Jalûd answers to this description.

The lower knoll of Zion was levelled or reduced in height during the Hasmonean period. This lower knoll, at the foot of which is the present Church of the Sepulchre, is still called Khôt el Khankéh. Moslem tradition of recent times ascribes the name to a mother of one of the Sultans, a Validé Khan, who is supposed to have endowed a college there, and it has since been called Khankéh.

This explanation is not of sufficient value to require attention, but it is remarkable that the word Khankiéh means a knoll or prominence that has been cut down, lowered, or levelled. Khôt el Khankieh, *i.e.*, "the site of the place or prominence that was levelled."

David built a wall round Zion enclosing Millo, which formed the lower portion of Zion, and was afterwards called the lower city, but at the same time formed part of the city itself, that is of Zion the City of David.

This wall was frequently repaired and strengthened by successive kings of Judah. It had on its north-west end a gate called Gennath, leading to the upper market place, and to the descent to Silla.

This gate is placed by most writers on the topography of Jerusalem (amongst them such well-known authorities as Major Conder and Mr. Schick), and I think quite correctly, near the present Jaffa Gate. It led to the gardens and also to the stairs leading up to or down from the City of David to Silla, or *vice versâ*.

It is a fact worth noting that the street leading straight down from this point is still called Sueket 'Allon—the street of the ascent, and that it is remarkably steep. The word 'Allon is not an Arabic one, but is a transformation or corruption of the Hebrew, *Maaloth*, or *'aloth*, ascent —stairs.

This street of 'Allon, starting at Gate Gennath at a level of 2,528 feet, goes down in a straight line to the edge of the hill above the Tyropeon Valley to a level of 2,450 feet, and then across the valley (formerly, no doubt, over a causeway or viaduct—Wilson's Arch) to Bab el Silsileh.

The name of this gate of the Temple or Haram enclosure has been wrongly translated. Silsileh does mean a chain, but only so because a chain resembles running water in its continuity. The right translation should be—fountain—running water—a water conduit.

This water conduit does exist, even to the present day, under this gate, as shown in the Ordnance map, and the word Silla is evidently from the more ancient one, sehl—flow, flowing. M'Silla seems to be Ma Silla, the water of the flowing—the water conduit.

Joash was slain at Millo, in or near the stairway 'Aloth or 'Alon—leading to Silla M'silla—the water conduit.

II.—Millo. To strengthen Millo a second wall was built *inside* the City of David.

Between the two walls Hezekiah made a pool called by Josephus Amygdalon, "of the stronghold." This inner pool was fed or supplied by a pool which he made outside the City of David by a conduit, which entered the city at the *west side*.[1]

The present pool, called the Upper of Gihon and Ma Milla in Arabic, is connected by a conduit with the pool between the two walls, and, in fact, is its source of supply.

This water conduit is shown on the Ordnance Survey Map. *Ma Milla* is supposed by some to derive its name from an early Christian saint of the name of Mamilla, who built a church near the place. The words are, however, so thoroughly local that this is not worth a second thought. The saint probably built a church near the pool, and took her name from the locality. Ma Milla should, I think, be correctly translated as the "Water of or for Milla," or Millo, the transposition of "a" into "o" being a common one.

[1] That the stronghold ("house of the mighty"), the sepulchres of David and some of his successors, and the pool that was made (Hezekiah's), were contiguous, is clearly shown in Nehemiah ch. iii, v. 16.

The walls of Jerusalem were rebuilt in Nehemiah's time in sections or apportioned parts, one following the other ("after him builded," "from," "to"), and the part that Nehemiah, the son of Azbuk, undertook to build, and did build, enclosed the stronghold (house of the mighty men), the pool that was made, and the sepulchres of David.

This outer pool, then, was made to supply the one made by Hezekiah inside the walls. The latter being situate in Millo, the appellation given to the former would be quite natural. *Birket Ma Milla, i.e.*, the pool of the water for Millo. There should, therefore, be no difficulty in recognising the present Birket Hamam al Batrak as occupying part of Millo.

It was near this conduit connecting the two pools, that the Assyrian Rabshakeh stood and talked to the men on the wall, near the Fuller's Field.

Taking these facts into consideration, there seems to me little room left for doubt that the City of David, viz., Zion, including Millo, occupied the north-west portion of the City of Jerusalem.

The first wall, I believe, started at al Jalûd, then on to the end of the scarped side opposite the so-called Tower of David, or Hippicus, near the present Jaffa Gate, and then in a straight line down the 'Alon to the south-east corner of the Muristan, and then onwards in a straight line to the present Damascus Gate, and then round, along, or just outside the present north wall to al Jalûd.

Recent excavations show the remains of such a wall, near al Jalûd, marked C on plan illustrating recent discoveries, near the top of 'Alon, marked B on plan, in the Khan el Zeit below the Church of the Sepulchre and the Coptic Convent, marked F, and outside the present north wall above the Damascus Gate, marked D.

The second wall to strengthen Millo was inside the first wall, *see* Conder's Map of Ancient Jerusalem ; also Schick's (*Quarterly Statement*, July, 1893, p. 191).

The tombs of David and Solomon, as well as of the Kings of Judah buried with them, would necessarily be within the first wall enclosing the City of David. The ancient Jewish tombs now enclosed within the present Church of the Sepulchre (and within the first wall as indicated) offer in every way the required features ; and little, if any, room can be left for doubt that they are the very sepulchres of David, and some of his successors. This view is, I am gratified to find, held by Major Conder.

The theory, then, as to the tomb of Christ being within the present Church of the Sepulchre, becomes untenable.[1]

[1] *See* Plan of Jerusalem to illustrate recent discoveries, published by the Palestine Exploration Fund.

THE JULIAN INSCRIPTION IN THE METROPOLITAN MUSEUM OF ART, NEW YORK.

By the Rev. Professor T. F. Wright, Ph.D.

At the meeting of the American Oriental Society, held March 29–31, 1894, Professor Isaac H. Hall, Curator of the Metropolitan Museum, gave an account of a small bronze object which he likened to the head-end of a tenpenny cut nail. Upon the larger end is a figure resembling an equestrian soldier. The length of the object is 3·7 centimeters. A hole passes through it. An inscription covers the four sides, two of the sides having one line each, and the other two having two lines each. Professor Hall read thus—

1. ΑΓΙΟC ΚΥΡΙΟC
2. ΙΟΥΛΙΑΝΩ
3*a*. ΤΩ ΔΟΥΛΟΥC
b. ΟΥΤΩΦΟΡΟΗΤΙ
4*a*. ΟΚΑΤΟΙΚΩΝΕΝΒΟΗΘΙΑ
b. ΤΩ ΥΨΙCΤΩ ΒΟΗΘΙ

Professor Hall put this into modern type and separated the words thus :—"Αγιος κύριος | Ἰουλιάνῳ | τῷ δούλου | σοῦ τῷ φοροητι | ὁ κατοικῶν ἐνβοηθία | τῷ ὑψίστῳ βοήθι. He spoke of the difficulty in the word φοροητι, suggesting that it probably means "supporter" or "furtherer," and saying that he took τῷ ὑψίστῳ as a dative of manner or degree.

A possible translation was this : "Holy Lord, who dwellest in help, help most loftily Julianus the supporter of thy servant."

In closing his note Dr. Hall said, "For what purpose the object was made or used, or what more nearly was the purport of the inscription, I cannot determine."

Upon reading this note in the proceedings of the Society, I noticed with much interest that the inscription apparently contained a quotation from the Ninety-first Psalm, which begins in the Greek, Ὁ κατοικῶν ἐν βοηθείᾳ τοῦ ὑψίστου. Psalm 90–1 in LXX, our 91st.

I knew that a tomb near the Damascus gate of Jerusalem bears the inscription—

Ὁ ΚΑΤΟΙΚS ΕΝ ΒΟ ΤΟΥ ΥΥ

which must be read as a quotation of that verse. See *Quarterly Statement*, Palestine Fund, 1890, pp. 158 and 306. And see the inscription, No. 2672, of Waddington. This seemed to give a clue to a part of the inscription.

The inaccuracy of all such inscriptions is remarked upon by every writer as due to the fact that Hebrews used a language, in writing which they had little facility.

As to the difficult word φοροητι, I believe that it may be regarded as in the same construction as the final βοήθι. That word we must, of course,

render by "help," imperative. This is the commonest word in such inscriptions. No doubt it is a reference to a phrase found in Psalms lxxix, 9, cix, 26, cxix, 86, and elsewhere. In Waddington's collection of Syrian inscriptions I have noted in forms of petition *βοηθήτω*, *βοήθει*, *βοηθῶν*, *βοειθῶν*, *βοηθός*, *βωήθι*, *βοήθησοι*, *βοηθοῖ*, *ἐροήθησεν*, *βοθέσας*, *βοηθήση*, *βοειθῶν*, *βωήθ*, *βοηθῷ*, and so on in many other places.

Why the Seventy introduced this word in translating Psalm xci, 1, is not plain, but they did so, and thus the word occurs twice here without design.

The simplest rendering of the whole is to make *φοροητι* equivalent to *φορεω* in 2 Aor. imp., ="be favourable":—"Holy Lord, be favourable to Julian, thy servant; thou that dwellest in the secret place of the Most High, give him aid."

If we modify the translation in order to make use of *τῷ* in 36, we must follow Dr. Hall more closely and say:—"Holy Lord, to Julian who has been favourable to thy servants, give aid; thou that dwellest in the secret place of the Most High."

As to the use of the object it is undoubtedly an amulet, to be worn upon the neck suspended by a cord through the hole.

People also wear a blue bead suspended from the neck to defend them from the Evil Eye. Seals were often so hung, and are so worn to-day. *See* Kopp's *Palæographa Critica on Amulets.*

If we seek to go any nearer to this Julian we must think first of the emperor, commonly called the Apostate. It is a striking fact that Julian should have so favoured the Jews that they might well pray for him. To him, upon his ascending the throne and renouncing the Christianity of his uncle, Constantine, the Jewish religion appealed as a national cult, abounding in sacrifices such as he delighted in. When he learned that it could not be restored unless the temple were rebuilt, he gave orders that this be done, and in a letter to the nation he expressed pity for their misfortunes, condemned their oppressors, praised their constancy, declared himself their gracious protector, and expressed the hope that, after his return from the Persian war, he might come to Jerusalem and worship the Almighty God. *See* Gibbon, Milman, Neander, Graetz.

This letter was received with delight, and crowds gathered to rebuild the temple. At the same time they persecuted the Christians, called by Julian "the Galileans." Julian was almost worshipped, and could his request, "Address your fervent prayers for my empire to the Almighty Creator of the universe," have gone unheeded?

The temple was not rebuilt. The purpose of the Jews was thwarted by portentous events. Julian never returned from the Persian war. He reigned less than two years, and died in 363. But for some months at least he was undoubtedly an object of Jewish prayer. Is this equestrian soldier the emperor? Is the mark of which Professor Hall speaks as resembling a lion some legion-emblem of dragon, or wolf, or boar?

But "Julian," as may be seen from the inscriptions already collected, was a common name in Palestine and Syria. On two graves near Beyrout

the name is found. At Bozrah, over Jordan, a Christian bishop of that name was famous. At the same place there is an inscription to the honour of a cavalry officer of that name. Another Julian was governor of Syria under Antoninus Pius, and he might be thought of as possibly our man. There was, however, a commander of cavalry at Palmyra by this name. Finally, there is a monument near Antioch to a Julian of the eighth legion.

Had this inscription been found upon a tomb we should be obliged to exclude all Julians but the one resident near that place. As it is the case of an amulet, and as the cost of it would put it out of the reach of common people, I am inclined to think that we are in possession of a relic of the time of the Emperor Julian and of the temporary enthusiasm which was roused among the Jews over the promised restoration of their temple.

Cambridge, Mass., U.S.A.

THE MOSAIC WITH ARMENIAN INSCRIPTION FROM NEAR THE DAMASCUS GATE, JERUSALEM.

By A. S. Murray, Esq., LL.D.

The mosaic recently found at Jerusalem and published in the *Quarterly Statement* (1894, pp. 258–259), does not seem to me Byzantine, as Dr. Bliss is inclined to suppose (p. 261). In the drawing of the birds I do not find the degradation of forms so characteristic of Byzantine art. On the contrary, there is much that reminds me of a late classical spirit, such as we expect in the period between Constantine and Justinian (A.D. 321—560). The general design of a great plant or tree growing out of a vase recalls a mosaic from Carthage now in the British Museum, which can hardly be later than the early part of the 6th century, while again, the birds enclosed among the branches remind one in a measure of the early Christian sarcophagi. The domed building within one of the spaces suggests the Church of the Holy Sepulchre, and is not unlike the representation of it given on coins of a king of Jerusalem in the 12th century, though its outline is far more classic and refined on the mosaic. It is true that the habit of enclosing animal forms within circles formed by foliage was very frequent in Byzantine work, but equally it had been there derived from late classic times when drawing was far purer, and more like that of the new mosaic. The difficulty at present is to reconcile this view of an early date with the Armenian inscription, which forms apparently an original part of the mosaic.

With reference to this difficulty, a distinguished Armenian scholar, the Rev. S. Baronian, of Manchester, has, in a very courteous letter to myself, discussed the various possibilities. He points out that the

Armenian alphabet was invented early in the 5th century (about 406 A.D.), and that palæographically the present inscription would, from the simplicity and grace of the characters, suggest a comparatively early stage in the history of that alphabet. Next, referring to another mosaic, with fragmentary Armenian inscriptions, found at Jerusalem in 1871, and also decorated with figures of birds and grapes, Mr. Baronian observes that in this instance the inscription indicates the tomb of Schouschanic, mother of Artavan. He proceeds : "Schouschanic (which means 'a little lily') was a name used and known in our history during the 5th century. More important, however, is the name of Artavan. In general, the manner of designating a person in such inscriptions was to add the names of the parents ; here the opposite method of adding the name of the son shows that the latter must have been a well known personage in the East, and that, in fact, it must have been he who had erected the tomb. From these considerations I venture to accept as very probable the opinion of the Bp. Astouadzatour Ter-yohannesiantz, who, in his 'Chronological History of Jerusalem,' more especially that of the Armenian convent of St. James in that city (Ed. 'Jerusalem,' 1890, 2 vols., in Armenian), says that this Artavan was the Artabanes of Procopius ('Vand.,' iv, 28), and Jornandes ('Success.' 149, 3), the slayer of Gouthar in Africa (A.D. 546), for which act he received from Justinian the governorship of Africa, where he officiated for some time. This Artabanes is described by Procopius ('Persian Wars,' ii, 3) as an Armenian, and a son of John the Arsacide." So that the age of Justinian would suit the inscription, and as that age was famous for its mosaic work, as Mr. Baronian remarks, we might be prepared to accept that date for the mosaic.

Should, however, the style of the mosaic point to an earlier period, Mr. Baronian suggests that this view might find some support in the name of "Esvaghan," which occurs on another Jerusalem mosaic discovered some years ago, if Bp. Astouadzatour is right in claiming this "Esvaghan" as identical with the king of that name mentioned among others by the historian Moses of Chorene ("Hist.," iii, 54), where he states that Mesrob, the inventor of the Armenian characters, had gone on a visit to that king at his request, and had invented a special alphabet for the nation. That would go to show that the Armenian inscriptions on the Jerusalem mosaics may very well be nearly contemporary with the first introduction of the alphabet. Mr. Baronian quite allows that there are certain difficulties with this name of Esvaghan as it occurs in the mosaic. But these difficulties, I gather from his letter, would be surmounted if we could positively, on the strength of the workmanship, assign the mosaics, as I am at present inclined to do, to about the time of Justinian, or a little before that.

The word for word translation of the inscription as given by Mr. Baronian, is : "For memory and salvation—of all the Armenians whose names knows Lord."

GREEK INSCRIPTION FROM NEAR TRIPOLI FORWARDED BY DR. HARRIS.

With Explanation by A. S. Murray, LL.D.

ἔτους ηλυ' μηνὸς Ἀπελλαίου ζκ' ἐγεννήθη
Κουρὰς ἡ καὶ Ἀντιγόνα θυγάτηρ Δημη-
τρίου τοῦ καὶ Εὐτίχου ταρειχοπώλου
μητρὸς Ἀγάθη Σωκράτους· οἱ ταύ-
της γονεῖς ἀνέθηκαν μνήμης χάριν
ζήσασαν ἔτη θ' μεταλλάξασαν διὰ
τοῦ ζμύ του . . . Ἀπελλαίου ε'
. . . . . θανατο . . .

"In the year 438, the month Apellæos 27th day, was born Kouras, called also Antigona, daughter of Demetrios, called also Eutichos, a dealer in salt fish, and of her mother Agathe, daughter of Socrates. Her parents have erected this to her memory, she having lived 9 years, and having died in the year 447 (the month) Apellæos 5th day . . . ."

The year 438 of the Syrian or Saleucid era, which began in 312 B.C., would be about 126 A.D. in our reckoning. The girl whose epitaph this is, lived, the inscription says, nine years. The last line of the inscription had referred to her death, possibly in some way expressive of the grief it had caused, but only a few letters remain. The name Eutichos, or Eutiches, is a late form of Eutychos, or Eutyches. Instead of the accusative in line 6, the grammatical construction required the dative, but such slips were quite common in those days; as was also the formula with which a second name was introduced ἡ καὶ or τοῦ καὶ, which I have translated "called also." In some instances we find the full formula ὁ καλούμενος.

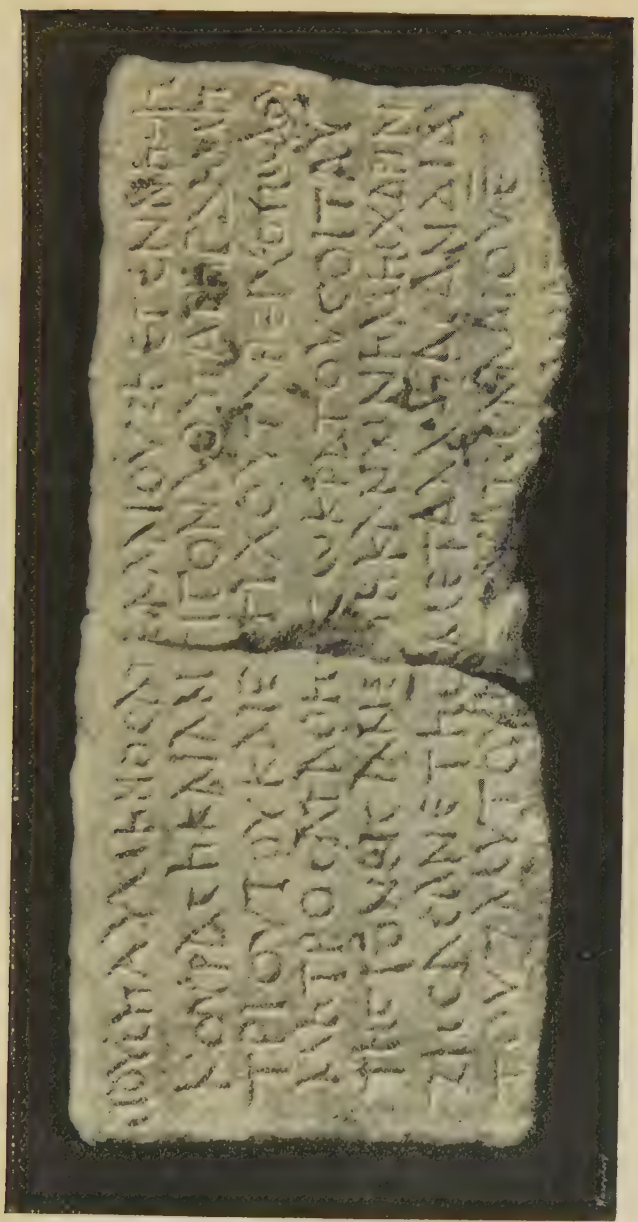
ST. CUTHBERT'S CROSS.

By Rev. J. T. Fowler, F.S.A.

Here in Durham we do not know the cross with a round in the centre represented as "St. Cuthbert's" in the *Quarterly Statement* for January, 1895.

By the above term we understand two different things:—

1. A close representation of the pectoral cross found on the body of St. Cuthbert in 1827.



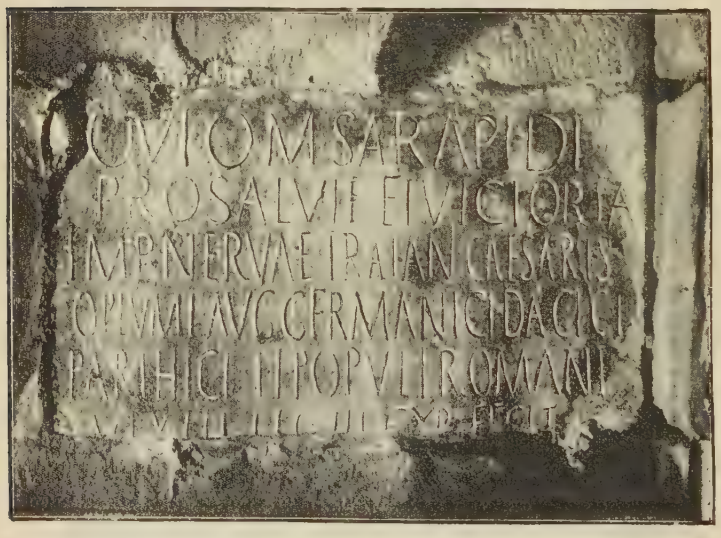
GREEK INSCRIPTION FROM NEAR TRIPOLI.

2. A cross *formee quadrate*, that is, with the four arms somewhat expanded from the centre to the ends, and with a square in the centre, as in the arms granted to the University of Durham at the time of its foundation. This cross is derived from one on the ancient seal of the Prior and Convent, which is not much unlike the actual pectoral cross in general form.

Bishop Hatfield's Hall,
Durham.

LATIN INSCRIPTION IN THE WALL OF NEBY DAUD, JERUSALEM.

(*January "Quarterly Statement," p.* 25.)



(J)OVI O(PTUMO) M(AXIMO) SARAPIDI
PRO SALUTE ET VICTORIA
IMP(ERATORIS) NERVAE TRAJINI CAESARIS
OPTUMI AUG(USTI) GERMANICI DACICI
PARTHICI ET POPULI ROMANI
VEXILL(ARIUS) LEG. III CYR(ENAICAE) FECIT.

To Jupiter Sarapis, Best and Greatest, for the safety and the victory of the Emperor Trajan and of the Roman people, a standard bearer of the Third Legion (Cyrenaica) has made this.

A. S. M.

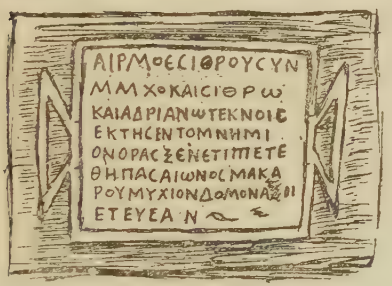
GREEK AND OTHER INSCRIPTIONS COLLECTED IN THE HAURAN.

By the Rev. W. Ewing.

Edited by A. G. Wright, Esq., *of Aberdeen, and* A. Souter, Esq., M.A., *of Caius College, Cambridge.*

(*Continued from p.* 60.)

No. 49. Over door of Church, in process of building, 1892 (Wadd., 2513). Khabab.



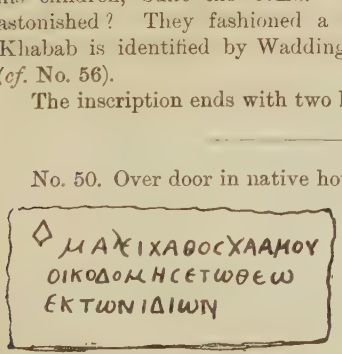
Αἵρμος Σίθρου σὺν
Μάλχῳ καὶ Σίθρῳ
καὶ Ἀδριανῷ τέκνοις
ἔκτησεν τὸ μνημεῖ-
ον. ὁρᾷς, ξένε. τίπτε τε-
θήπας; αἰῶνος μακά-
ρου μύχιον δόμον α[ὐτ]οὶ
ἔτευ[ξ]αν

This copy appears to be better than Waddington's.
The differences in reading are: line 1—**Γάρμος**, line 2—**Σίδρῳ**, line 7—**νύχιον** } Wadd.

"Hairmos, the son of Sithros, with Malchus and Sithros and Hadrian, his children, built the tomb. Thou seest, stranger; why art thou astonished? They fashioned a secret abode for a happy eternity." Khabab is identified by Waddington (No. 2512) as the ancient Ἄβιβα (*cf.* No. 56).

The inscription ends with two hexameter lines.

No. 50. Over door in native house (Wadd., 2515). Khabab.



Μαλείχαθος Χαάμου
οἰκοδόμησε τῷ θεῷ
ἐκ τῶν ἰδίων

"Maleichathos, the son of Chaamos, built (this) for the god at his own expense."

No. 51. In court of Sheikh's house. KHABAB.

On capital :—

Ζάεδ[ος] Τάσο[υ ἐπ]όησεν
[τῷ] θεῷ Ἀδά[δῳ]

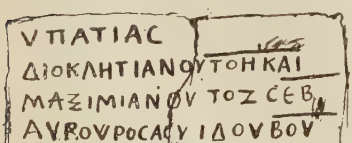
Below :—

(1) Αἴηλος Ἀννήλου τεχνήτης
(2) *μνησθῇ*

"Zaedos, the son of Tasos, made this to the god Adad; Aielos the son of Annelus was the craftsman.

May he be remembered."

No. 52. In wall of cellar (Wadd., 2514). KHABAB.

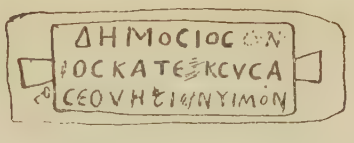


Ὑπατίας
Διοκλητιανοῦ τὸ η΄ καὶ
Μαξιμιανοῦ τὸ ζ΄ Σεβ(αστῶν)
Αὐρ. Οὖρος Ἀουίδου βου(λευτὴς)
τὸ Τουχ(ε)ῖον ἐξ εἰδίων
ἐποίησεν

The date is 303 A.D., making it probable that Khabab was in Syria after 295 A.D. That it was always in the province is seen from this date and those of 56 and 59. See Pt. II.

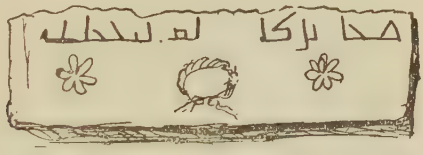
Τυχεῖον is a temple of the goddess Τύχη (Fortune), who was held in high honour in the province.

No. 53. Over window in house, brought from Zebîreh. KHABAB.



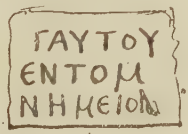
Μενέ]δημος Ἰ[ά]σονος
κατε[σ]κεύ[α]σα
Σεουη[ρ]ιῶνι νί(ι) μόν[ῳ]

No. 54. In street, brought from Ḳerâṭah. KHABAB.



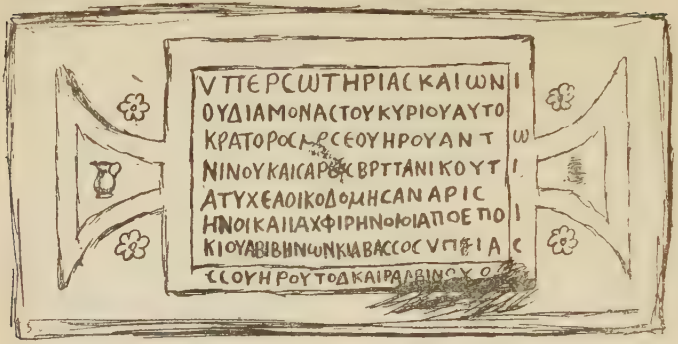
The second and third words seem to be read بن طالم "Ibn Ṭālim" (*cf.* No. 81); the last word seems to contain the element الله(ا) "God."

No. 55. Over door of house. KHABAB.



ὁ δεῖνα ὑπὲρ ἑ]αυτοῦ
[ἔκτισ]εν τὸ
μνημεῖον

No. 56. Brought from Zebîreh (= Wadd., 2512). KHABAB.



Ὑπὲρ σωτηρίας κ(αὶ) αἰωνί-
ου διαμονᾶς τοῦ κυρίου Αὐτο-
κράτορος Μ(ά)ρ(κου) Σευήρου Ἀντω-
νινου Καίσαρος Βριτανικοῦ τ-
ὰ Τυχέα οἰκοδόμησαν Ἀρισ-
ηνοὶ καὶ Ἰαχφιρηνοὶ οἱ ἀπὸ ἐποι-
κίου Ἀβιβηνῶν καὶ Βάσσος, ὑπ[ατ]ίας
Σευήρου τὸ δ′ καὶ [Β]αλβινου β′

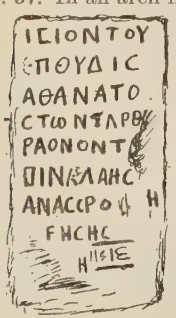
The date of this inscription is 213 A.D. (see No. 52).

The stone reads ΡΑΑΒΙΝΟΥ in the last line by mistake.

From this inscription the ancient name of Khabab is found, viz., Αβιβα. Waddington regards the Ἀρισηνοί and Ἰαχφιρηνοί as two Arab tribes, who were vassals of the inhabitants of Khabab.

" For the safety and everlasting preservation of the Lord the Emperor Marcus Severus Antoninus Cæsar Britannicus the Arisenoi, and Iachphirenoi, the dependents of the Abibenes and Bassos built the temples of Tuche in the consulship of Severus for the fourth time, and Balbinus for the second time."

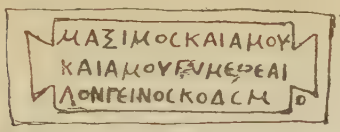
No. 57. In an arch in Priest's house; from Zebîreh. KHABAB.



θά]ρσι οντου(?) ἐπ(ε)ὶ οὐδὶς ἀθάνατος
τῶν σαρθ . . . . ραον . . ὄντοιν καλῆς
ἀνασ[τ]ρο[φ]ῆς [ζ]ήσας [ἔτ]η ιε′

The inscription is very incomplete.

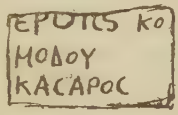
No. 58. Over door in house. KHABAB.



Μάξιμος Καιάμου
Καιάμου ἐ[πι]με[λ]εία
Λονγεῖνος [οἰ]κοδόμο[ς]

For the omission of the first syllable of *οἰκοδόμος*, *cf.* Wadd., 2397.

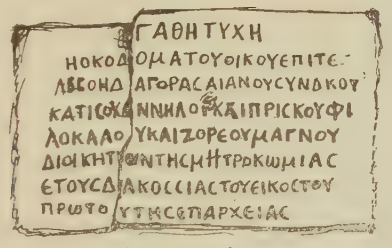
No. 59. On south end of new Church from Zebeir. KHABAB.



ἔτους ϛ' Κο-
. μόδου
Κα(ί)σαρος

The date is 181 A.D. See No. 52.

No. 60. In wall of Jami' (جامع). SÛR.



Ἀγαθῇ Τύχῃ
ἡ ο(ἰ)κοδομὰ τοῦ οἴκου ἐπιτελ(έ)σθη
διὰ Ἀγορᾶς Αἰανοῦ συνδ(ί)κου
κα[ὶ] Ἴσο[υ] Ἀννήλου καὶ Πρίσκου
Φιλοκάλου καὶ Ζορέου Μάγνου
διοικητῶν τῆς μητροκωμίας
ἔτους διακοσσιαστοῦ εἰκοστοῦ
πρώτου τῆς ἐπαρχείας

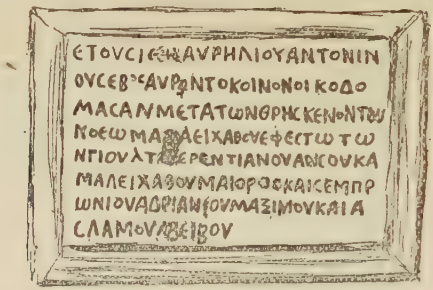
From the dates in Nos. 61 and 65, it is seen that Sûr was in the province of Syria until the year 295 A.D. From this inscription, which dates in the 221st year of the province (*i.e.*, Arabia), 326 A.D., and from No. 66, which dates in the same way, it is clear that Sûr must have been included in the district of Syria, which was annexed to the province of Arabia about the year 295 A.D.

For *σύνδικος*, see Wadd., 1176, and for *μητροκωμία*, see Wadd., 2414.

"With good fortune! The building of the house was completed by the Syndic Agores son of Aianos, and Isos the son of Annelos, and Priscus the son of Philokalos, and Zoreos the son of Magnus, governors of the village district in the 221st year of the province."

Ought we to read *Διαγόρας* in line 3?

No. 61. In Kaṣr esh Shemâli. Sûr.



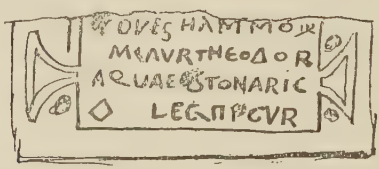
ἔτους ιε' Μ. Αὐρηλίου Ἀντονίνου
Σεβ(αστοῦ) Σαυρῶν τὸ κοινὸν οἰκοδόμασαν
μετὰ τῶν θρησκευόντων
θεῷ Μαλειχάθου ἐφεστώτων
Γ(αίου) Ἰουλί(ου) (Τ)ερεντιάνου Αὔσου
κα[ὶ] Μαλειχάθου Μαίορος καὶ
Σεμπρωνίου Ἀδριανοῦ Μαξίμου καὶ
Ἀσλάμου Ἀβείβου

The date is 161 A.D. (see No. 60). This inscription gives us the ancient name of Sûr, viz., Saura. Maleichathus is a very common name in the district, but Waddington has no example of an inscription to a god Maleicathou (for the termination *cf.* Αὔμου). See, however, his No. 2367.

Should we understand Αὔσου as gen. of Αὔσης = Ἰησοῦς? For this form see Forc.-De-Vit's *Onomasticon.*

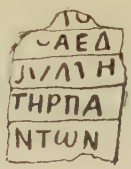
"In the 15th year of M. Aurelius Antoninus Augustus, the community of Saura, along with the worshippers of the god Maleichathou, built (the temple?). The overseers of the work were C. Julius Terentianus Ausus and Maleichathus Maior and Sempronius Hadrianus Maximus and Aslamus Abeibus."

No. 62. In street. Sûr.



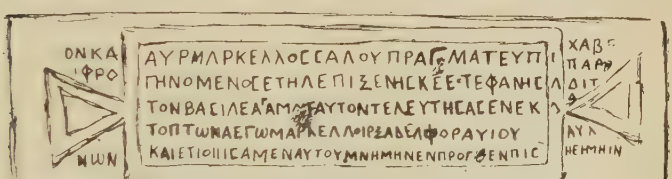
Iove[i] Hammo[ni] M. Aur. Theodor[us] a
quaest(i)onar(i)is leg(ionis) III Cyr(enaiae)

No. 63. In threshing floor. Sûr.



. . . αεδ
. . . μή-
-τηρ πά-
-ντων

No. 64. In cellar of house. Sûr.



Left side :—

[Z]ῶν καὶ φρονῶν

Right side :—

Χαῖρε παροδῖτα

Centre :—

Αὐρ(ήλιος) Μάρκελλος Σάλου πραγματευτὴ(ς)
γ(ε)νόμενος ἐτη λ′ ἐπὶ ξένης κὲ ἐξεφάνης διὰ
τὸν βασιλέα Γαμάραυτον τελευτήσας (ἤ)νε[γ]κα
τὸ πτῶμα ἐγὼ Μάρκελλο[ς ἐ]ξάδελφος αὐτοῦ
καὶ ἐποιήσαμεν αὐτοῦ μνήμην ἔ(μ)προσθεν τ[ῆ]ς αὐλῆς ἡμ[ῶ]ν

Ζῶν καὶ φρονῶν, which is here entirely inapplicable, seems to be used without any idea of the meaning.

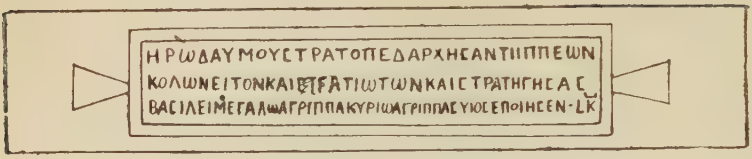
ἐποιήσαμεν may possibly be for ἐποιησάμην, ἐξεφάνης is for ἐξαίφνης.

"Living, and in his right mind."

"Hail, passer-by."

"Aurelius Marcellus, son of Salos, after being a steward for 30 years abroad, died suddenly by the doing of (or "for") King Gamarautos. I, Marcellus, his cousin, brought home the body, and we (or "I") made his tomb before our courtyard."

No. 65. Over door in house. Sûr.

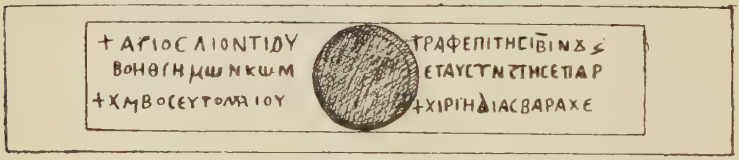


Ἡρώδᾳ [Α]ὔμου στρατοπεδαρχήσαντι ἱππέων
Κολωνειτῶν καὶ στρατιωτῶν καὶ στρατηγήσας
βασιλεῖ μεγάλῳ Ἀγρίππᾳ κυρίῳ Ἀγρίππας υἱὸς ἐποίησεν (ἔτει) κ'

The date is 69 A.D. (see No. 60).

(The troops here described as Coloneitae may have been from Ptolemais. W. R. Paton.)

No. 66. Over door in Eastern Mosque. Sûr.



Ἅγιος Λιόντιο[ς]
βοήθ(ε)ι ἡμῶν κώμη
τύμβος Εὐτολμίου
(ἐ)γράφ(η) ἐπὶ τῆς ιβ' ἰνδ
ἔτ[ο]υς υν[θ'] τῆς ἐπαρ(χείας)
χιρὶ Ἡλίας Βαραχέ[ως.

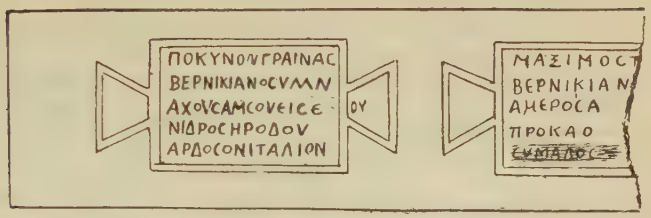
θ in line 5 is doubtful, but the year 564 A.D. corresponds to the 12th year of an indiction (see No. 60).

"Saint Liontius help our village."

"The tomb of Eutolmios."

"Written in the 12th indiction in the 459th year of the province by the hand of Elias, son of Barach."

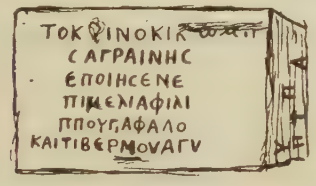
No. 67. In wall of old Mosque (= Wadd., 2457). Lubbein.



τὸ κυνὸν Γραίνας	*Μάξιμος* . . . . .
Βερνικιανὸ(ς) Συμμ-	*Βερνικιαν[ὸς]* . . . . .
-άχου Σαμέου Εἰσέ(ου)	*Ἄμερος Ἀ* . . . . .
Νίδρος Ἡρόδου	*Πρόκλο[ς]* . . . . .
Ἄρδος Οὐιταλίου	*Σύμαχος*

This is a list of the citizens of the town of Agraena (Djrein).

No. 68. Arch of old house (= Wadd., 2457a). Lubbein.

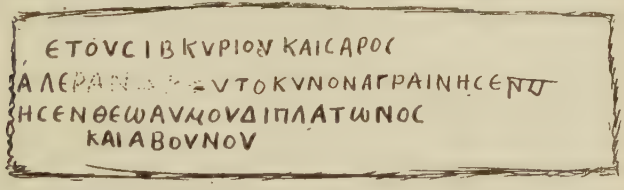


τὸ κοινὸν κώμης
Ἀγραίνης
ἐποίησεν
ἐπιμελίᾳ Φιλί-
-ππου Γαφάλο(υ)
καὶ Τιβερίου . . .

Waddington's conjecture Τιβερίου Ἀγ[ρίπ]πα seems from the "ductus litterarum" to be wrong, but it is impossible to tell what the words are.

"The community of the village of Agraena made (this). The work was superintended by Philippus Gaphalus and Tiberius."

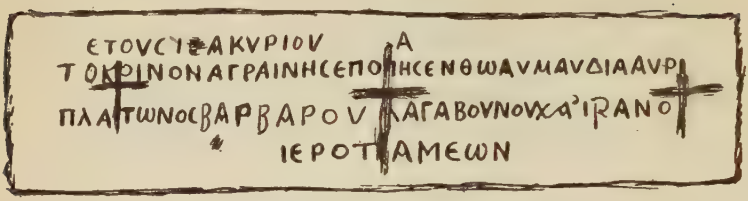
No. 69. Over old doorway (= Wadd., 2456). Lubbein.



ἔτους ιβ' κυρίου Καίσαρος
Ἀλε[ξ]άνδ[ρο]υ τὸ κυνὸν Ἀγραίνης ἐπό-
-ησεν θεῷ Αὔμου δι(ὰ) Πλάτωνος
καὶ Ἀβούνου

The date is 233 A.D. This inscription and No. 70 show that Lubbein formed part of the province of Syria till 295 A.D. at least. It was probably incorporated in Arabia after that date.

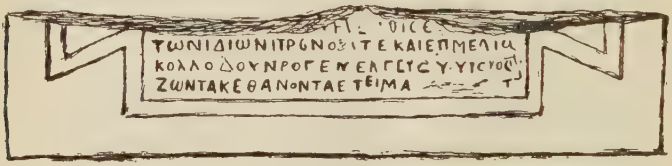
No. 70. Over old doorway. (= Wadd., 2455). LUBBEIN.



ἔτους ια' κυρίου [M. *Αὐρ.*] *Ἀ*[*ντωνείνου Σεβ*]
τὸ κοινὸν Ἀγραίνης ἐποίησεν θ(ε)ῷ Αὔμαυ διὰ Αὐρ.
Πλάτωνος βαρβάρου καὶ Ἀβούνου Χαιράνο(υ)
ἱεροταμεῶν

The first line is restored after Wetzstein's copy. *Αὔμου* is the usual form. The date is 157 A.D. See No. 69.

No. 71. On the side of an old sarcophagus which at some time has been used as a lintel. LUBBEIN.

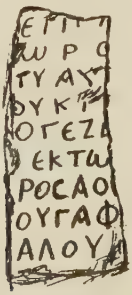


. . . .

ἐκ] *τῶν ἰδίων προνο*[*ί*]*ᾳ τε καὶ ἐπιμελίᾳ*
Κο[*μ*]*όδου προγενεστέρου υἱοῦ ὗς*
ζῶντα κὲ θανόντα ἐτείμα

"At his own private expense (this) was designed and carried out by Comodus, the elder son, who honoured him both alive and dead."

No. 72. In private house. JERAIN.



Ἕκτω-
ρος Ἀο[. -
ου Γαφ-
άλου

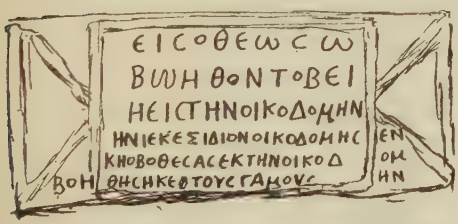
Jerain seems to be Agraena. See No. 67

No. 73. In Courtyard. JERAIN.

. . . . . τώνιος
. . . . τους γαν
Γάϕαλος Ἀμέρου ἐπόησεν τ[ῆ] Ἀταργατῆς

Lines 1 and 2 may be Αν]τώνιος [ἔ]τους γ′ ἀν[έθηκεν]

No. 74 (= Wadd., 2457). DAMET EL 'ALIAH.

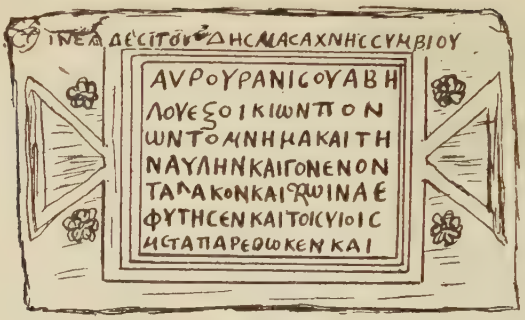


Εἷς ὁ θεὸς ὁ
βοηθὸν Τοβεί-
η εἰς τὴν οἰκοδομὴν,
ἣν ἐξ ἰδίου οἰκοδόμησεν·
καὶ ὁ βοθέσας ἐ[ς] τὴν οἰκοδομὴν
βοηθήσῃ κ(ὲ) ἐ[ς] τοὺς γάμου[ς
[Γαδράθη]

The spelling shows that the dedicator of the stone was almost ignorant of Greek ; *θεὸς ὁ βοηθῶν*.

"God is one, who helped Tobeias in the building which he built at his own expense. May the helper in the building help him also in his marriage." Gadrathe appears to be the name of Tobeias' wife.

No. 75 (Wadd., 2452). Damet el 'Aliah.



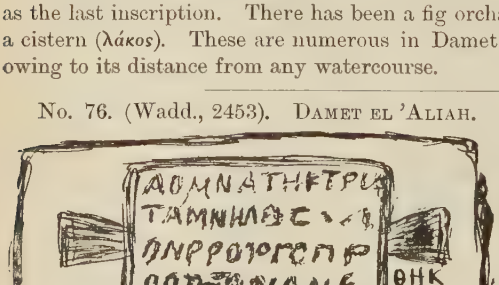
ἰενδ. δ' [ἐκ] σπουδῆς Μασάχνης συμβίου
Αὐρ. Οὐράνι(ο)ς Οὐαβή-
λου ἐξ οἰκ(ε)ίων πόν-
ων τὸ μνῆμα καὶ τὴ-
ν αὐλὴν καὶ τὸν ἐνόν-
τα λάκον καὶ [σ]υκῶνα ἐ-
φύτησεν καὶ τοῖς υἱοῖς
μεταπαρέδωκεν καὶ

Waddington takes the top line as being the last one of the inscription misplaced, and reads for ιενδ ε the hopeless . . ινελδε. The spelling ἰενδ, however, is found for ἰνδ (indiction) so that the inscription may be read as it stands without change.

"In the 5th indiction, by the care of Masachne, his wife. Aurelius Ouranius, the son of Ouabelos, at his own expense, erected the monument and the court, and the cistern in the court, and planted the fig orchard, and transferred it to his sons, and . . ."

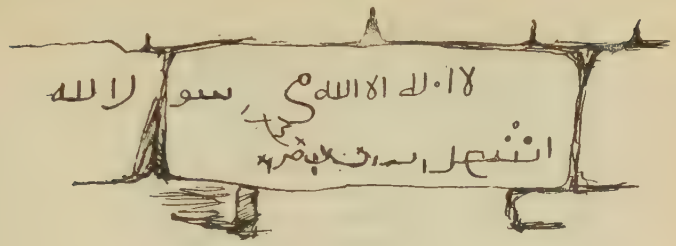
Waddington remarks that this inscription was found on the same wall as the last inscription. There has been a fig orchard in the courtyard and a cistern (λάκος). These are numerous in Damet el 'Aliah, and necessary owing to its distance from any watercourse.

No. 76. (Wadd., 2453). Damet el 'Aliah.



Ἀ[θ]ηνᾷ τῇ κυρί[ᾳ]
Τάμνηλος [Μ-
οιαιέρου] τὸ πρ-
όπυλον ἀνέθηκεν.

No. 77. Over old doorway. DAMET EL 'ALIAH.



There is no God but God. Mohammed is the Apostle of God.

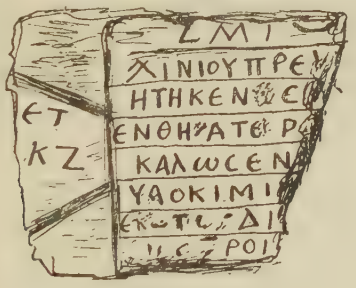
لا اله الا الله محمد رسول الله

The Mohammedan confession of faith in modern characters. The lower line is older perhaps.

بسم الله الرحمن

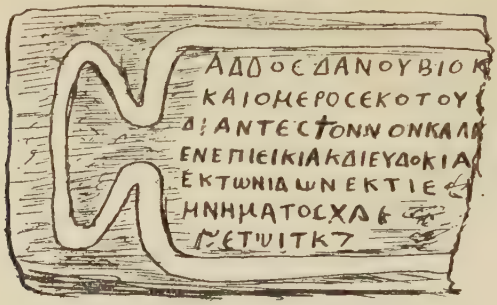
"In the name of God the merciful."

No. 78. In wall of house. DAMET EL 'ALIAH.



. . . . . *χινιου πρε[σβυτέρου ? δι-*
ήτηκεν
ἐν Θηατε[ί]ρ[ᾳ ἀμέμπτως καὶ
καλῶς ἐν [ἐπιεικίᾳ καὶ ἐ-
υδοκιμί[ᾳ . . . . . .
ἐκ τ[ῶν ἰ]δί[ων ἔκτισεν . . . . . .

No. 79. In wall of house. Damet el 'Aliah.



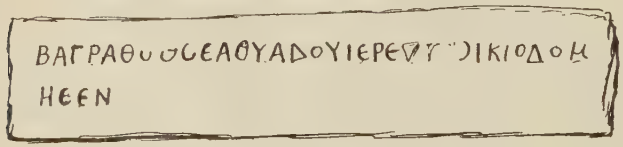
Ἄδδος Δάνου βιοκ[ωλυτὴς
καὶ Ὅμερος Σκότου κατασκευ-
ά[σ]αντες τὸν ν[α]ὸν καλ[ῶς καὶ ἀμέμπτως
ἐν ἐπιεικίᾳ καὶ εὐδοκίᾳ . . .
ἐκ τῶν ἰδίων ἔκτι[σαν
μνήματος χά[ριν
ἔτει τκζ'

Βιοκωλύτης, an armed policeman.

The date is 432 A.D. The use of the provincial era shows that Damet el 'Aliah was in Arabia after 295 A.D. It had originally been in Syria.

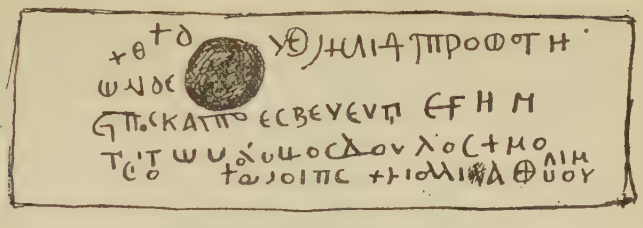
"Addos, the son of Danos, the police officer, and Homeros, the son of Skotos, having furnished the temple, well and faultlessly, fairly and rightly . . . built at their private expense for the sake of a memorial in the 327th year (of the province)."

No. 79A. In wall of house. Deir Dama.



Βαγράθοος Ἐαουάδου ἱερε[ὺς] [ο]ἰκοδόμησεν

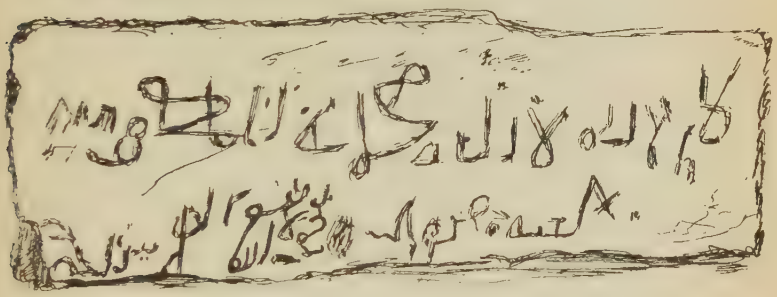
No. 79B. In wall of house. DEIR DAMA.



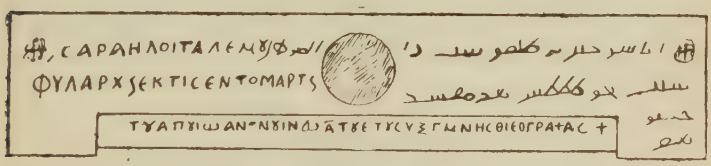
. . . . . .
. . . πρεσβευτ[ὴς]
. . . δοῦλος . . .
. . Μωιμοῦ . . .

The inscription is very incomplete.

No. 80. In old wall. HARRÂN.



No. 81. Over door of old church (Wadd., 2464). HARRÂN.



['Α]σάρηλος Ταλέμου
φύλαρχ(ο)ς ἔκτισεν τὸ μαρτ(ύ)ριον

τοῦ ἁγίου Ἰωάννου ἰνδ(ικτιῶνος) ά τοῦ ἔτους υξγ'.
Μνησθίε ὁ γράψας.

The date is 568 A.D. The other inscriptions from this place, Nos. 81, 84, 85, are all after 295 A.D., and date by the provincial era. Waddington gives one of 209 A.D. dating by the reigning emperor.

Hence Harrân must have been in the province of Syria till 295 A.D., and thereafter in the province of Arabia.

"Asarelos, the son of Talemos, the head of the tribe, founded this memorial of the martyrdom of St. John in the first indiction of the 463rd year of the province. May he that inscribed it be remembered."

For the Arabic, see Halévy, *Melanges*, where this inscription is discussed.

No. 82. In side of native divân (Wadd., 2465). HARRÂN.

Ρ Αὖμος ἀνὴρ ἅγιος τόδε μνῆμα δείματ' εἑαυτῷ Ρ
οἵῳ πόνων ἐξ ἰδίων καὶ ὁσίων καμάτων οἴκου Θεοῦ
προπάροιθεν πρεσβύτερος αὐτοῦ καταστὰς Χρειστοῦ δοῦλος-
Α ὠνὴν εὐχομένων ἀπο[διδ]ὼς (*sic*) ὁραχμῶν ρ'. Ω
Οὔλπις οἰκοδόμος.

Waddington's copy gives the letters outside the panel as ΑΩ Γραίνη ὑοί. He reads in 9–10 Χριστοῦ δοῦλος, ὠνὴν, and gives up the rest as hopeless. We transcribe according to this reading, and translate: "paying the price of 100 drachmæ." But, following metre alone and disregarding engraver's errors, and words inserted, like οἵῳ (cp. No. 112), contrary to metre, we may read

Αὖμος ἀνὴρ ἅγιος τόδε μνῆμα ἐδείματ' ἑαυτῷ
πόνων ἐξ ἰδίων καὶξ ὁσίων καμάτων
οἴκου Θεοῦ προπάροιθε πρεσβύτερος αὐτοῦ καταστάς
Χρειστοῦ δουλοσύνην εὐχομένων .....

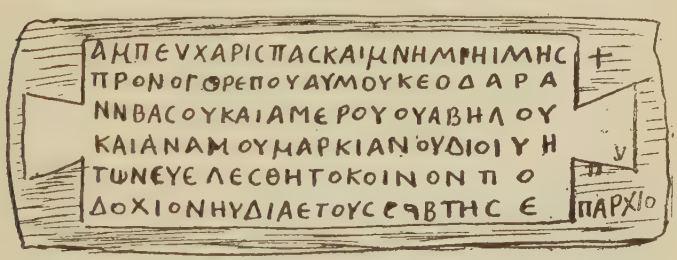
The lengthening effect of accent in πόνων and πρεσβύτερος is noteworthy.

"Aumos, a holy man, built this tomb for himself out of his own earnings and pious labours, in front of the house of God, the elder of which he was, discharging the service of Christ, according to a vow. . Ulpius was the architect."

No. 83. In wall. HARRÂN.

This inscription is quite undecipherable.

No. 84. On side of street, near Church (Wadd., 2463). HARRÂN.

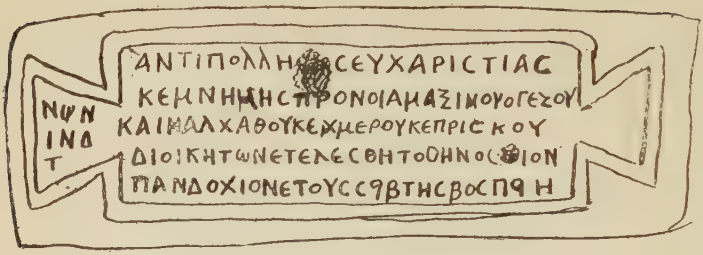


ἀντὶ εὐχαριστίας καὶ μνήμης
προνο(ίᾳ) Γορέπου Αὔμου κὲ Ὀδαρᾶ
Ἀ]νβάσου καὶ Ἀμέρου Οὐαβήλου
καὶ Ἀνάμου Μαρκιανοῦ διοικη-
τῶν, ἐτελέσθη τὸ κοινὸν παν-
δοχῖον, ἰνδ(ικτιῶνος) ια', ἔτους σϘβ' τῆς ἐπαρχι[ας

The date is 397 A.D. See No. 81.
See No. 85.

In line 3, Waddington reads Οὐλπιανοῦ, but this copy confirms Wetzstein, who reads as above. He has ΑΝΝΗΛΟΥ as first word of the third line. Nos. 84–5 prove that the year 292 of Bostra began 1 Sept., 397, and therefore year 1 began 22 March, 106 A.D., about which time the first governor must have entered on office. Kubitschek (in Pauly's *Real-Encycl. s.v. Aera*) declines to accept this result, and holds to March 22, 125, as the beginning.

No. 85. Over built up door (Wadd., 2462). Harrân.

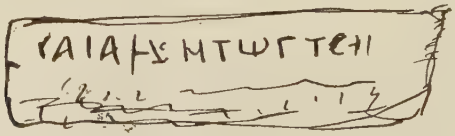


ἀντὶ πολλῆς εὐχαριστίας
κὲ μνήμης, προνοίᾳ Μαξίμου Ὀγέζου
καὶ Μαλιχ[ά]θου κὲ Ἀμέρου κὲ Πρίσκου
διοικητῶν, ἐτελέσθη τὸ ὅη[μ]όσιον
πανδοχῖον, ἔτους σϙβ΄ τῆς Βοσ[τ]ρη-
νῶν, ἰνδ(ικτιῶνος) ι΄

The date is 397 A.D. See No. 81.

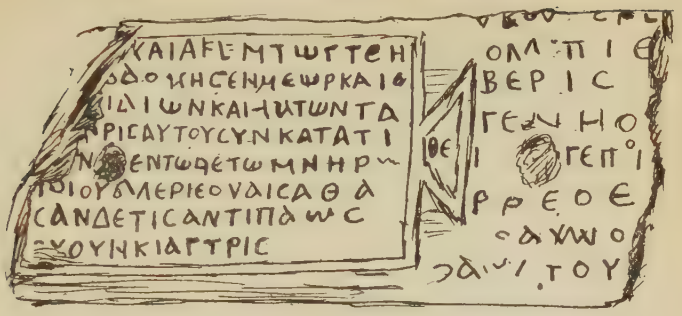
"In great gratitude and remembrance by the care of Maximus Ogezos, and Maleichathus and Amerus, and Priscus, the managers, the public hostel was completed in the 292nd year of Bostra, in the 10th (and 11th, No. 84) indiction."

No. 86. In Sheikh's house. Harrân.



= 87, line 1.

No. 87. In inner court of Sheikh's house. HARRÂN.



οἰκ]οδόμησεν Μέωρ καὶ
ἐξ]ιδίων καμάτων, τά-
ξας χω]ρὶς αὐτοῦ συνκατατί[θε
σθαι μηδέ]ν[α] ἐν τῷδε τῷ μνημ[ίῳ.
θάρσ[ι Οὐαλέριε οὐδὶς ἀθά[νατο]ς
ἂν δε τις ἀντιπ[ράσσῃ]? δώσ[ει
ταμείῳ χρυσί]ου οὐνκίας τρῖς

This and No. 115 are examples of tombstones fixing fines for violation. They appear to be rare in this district. The part to the right is unintelligible.

"Meor (= Maior) built it from his own earnings, ordering that no one but himself is to be laid in this tomb. Courage, Valerius, no one is immortal. If any one acts contrary to this rule he shall give to the treasury 3 ounces of gold."

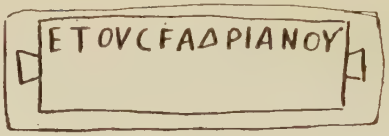
No. 88. Over door. 'ÂHRY.

. . . νου
. . . οσατν
. . . ηκεν

This is possibly the other half of Wadd. 2441, which would then read:

θεῷ Ἀὔμου
[Μ]οαιέ[ρ]ος Ἀτν-
-ου ἀνέ[θ]ηκεν

No. 89. In wall. 'Âhry.



ἔτ η ς ϵ' Ἀδριανοῦ

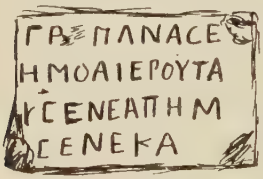
The date is 121 A.D. See No. 93.

No. 90. In wall. 'Âhry.

MAPE . . .
AΘHI . . .
APEI . . . .

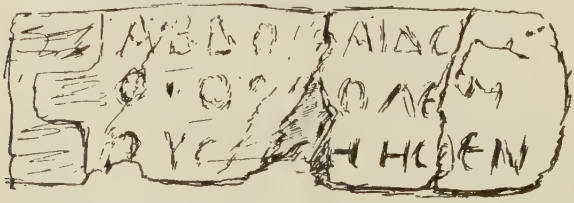
This inscription is undecipherable.

No. 91. In wall. 'Âhry.



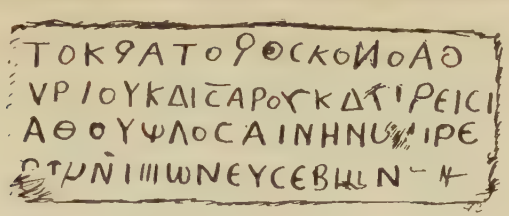
ἐξ ἰδίας δα]πάνας Ἐ . .
-η Μοαιέρου τὰ . . . . .
ἔκτ]ισεν ἐα[υ]τῇ μ[νήμη-
-ς ἕνεκα

No. 92. In old wall (= Wadd., 2447). 'Âhry.



Ἀβδο[ς Μο[αιδέλου?
Θ[έμος] Ὀαέμ-
ου ο[ἰκοδό]μησεν

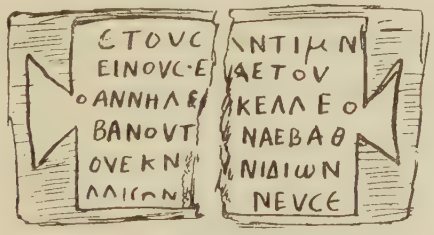
No. 93. Very rough stone, and hidden in wall (= Wadd., 2439). 'Âhry.



ἔτους . . αὐ]τοκράτορος Κομόδο[υ
Ἀντωνείνου κ]υρίου Καίσαρος Κ[λ]. Πρεισ[κ-
ιανὸς ? . . .]άθου φ(υ)λ(ῆς) Ὀσαινηνῶ[ν θε
ῷ . . . . . ἐκ] τῶν ἰ[δί]ων εὐσεβ(είας) [χάρι]ν

Waddington's restoration *θεῷ* in line 3 becomes very doubtful, as this copy has distinctly ΡΕ for his ΘΕ. The date must be between 176 A.D. and 192 A.D. From this and Nos. 89, 94, 104, 105, 109, it is seen that 'Âhry must have been in Syria till 295 A.D. Afterwards it was probably incorporated in Arabia.

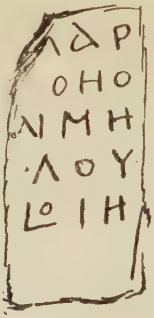
No. 94. In arch of shed (= Wadd., 2437). 'Âhry.



Ἔτους [γ'] Ἀντ[ω]ν-
είνου Σε[β]αστοῦ
Ἀννηλ[ος] Κελλεο-
βάνου τ[οῦ] Ναεβάθ-
ου ἐκ [τῶ]ν ἰδίων
[ἀνέθηκε]ν εὐσε-
(βείας χάριν)

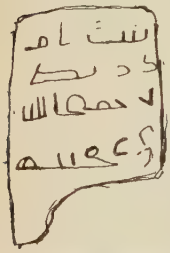
The date is 140 A.D. See No. 33. The stone is now broken in two, and a good deal mutilated, but was perfect when seen by Waddington. It was recently broken up by masons from Schweir.

No. 95. In old wall. 'Âhry.



Small piece of larger inscription. It is quite undecipherable.

No. 96. In old wall. 'Âhry.



بيت ام "House of (or, perhaps, "built by") Umm

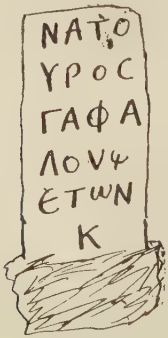
دريص Durais

رحمها الله on whom God have mercy."

Durais, dimin. of dars (name for the young of certain animals), occurs in a proverb.

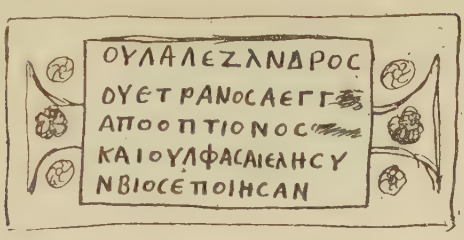
The last word is illegible (to us).

No. 97. In old wall (=Wad l., 2448). 'Âhry.



Νατο-
ῦρος
Γαφά-
λου
ἐτῶν
κ'.

No. 98. Near gateway (=Wadd., 2445). ’Âhry.



Οὔλ(πιος) Ἀλέξανδρος
οὐετρανὸς λεγ(ιῶνος) γ′ [Γαλλικῆς]
ἀπὸ ὀπτίονος
καὶ Οὐλ(πία) Φασαιέλη σύ-
νβιος ἐποίησαν

This copy gives *ἐποίησαν*, Waddington's *ἐποίησεν*.

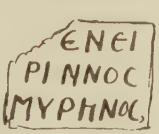
The name of the legio III Gallica appears to have been erased from this inscription, as in several other instances.

"Ulpius Alexander, a veteran of the legio III Gallica, formerly an *optio*, and Ulpia Phasaiele, his wife, erected this."

Optio is explained, *Paul. ex Fest.*, p. 184, thus:—"a person whom a centurion or decurion selects for himself to manage his private affairs, so as to admit of his being able to devote himself to his military duties."

Phasêele, a name in Wadd., 1928.

No. 99. On court wall (=Wadd., 2440). ’Âhry.

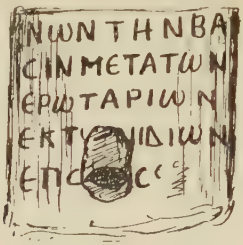


[Ὠγ]ένει
[Ἀδ]ρι[α]νὸς
[Παλ]μυρηνός

Ogenes is the name of an ancient divinity, whom the ancient mythologists identified with Oceanus.

"Hadrianus of Palymyra dedicates this to Ogenes."

No. 100. On bit of old column. ʼÂHRY.



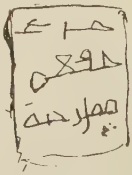
Ζή]νων τὴν βάσιν
μετὰ τῶν ἐρωταρίων
ἐκ τῶν ἰδίων
ἐπο[ίη]σε

"[Zenon] out of his private purse made the base of the statues of Zeus with the small Eros-figures."

No. 101. In house. ʼÂHRY.

A sculptured head, much defaced. No inscription.

No. 102. In floor of house. ʼÂHRY.

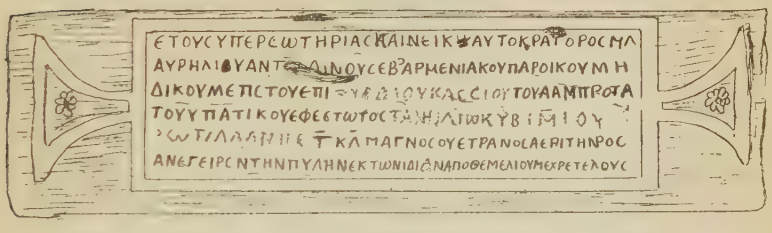


Character unknown.

No. 103. In floor of house. 'Âhry.

Uncertain.

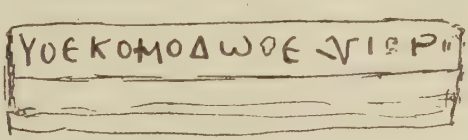
No, 104. Over lower door of Medâfeh (=Wadd., 2438). 'Âhry.



Ἔτους [θ], ὑπὲρ σωτηρίας καὶ νείκ[ης] αὐτοκράτορος Μ. Αὐρηλίου Ἀντ[ωνεί]νου Σεβ(αστοῦ) Ἀρμενιακοῦ Παρθικοῦ Μηδικοῦ μεγίστου ἐπὶ [Ἄο]υιδίου Κασσίου τοῦ λαμπροτάτου ὑπατικοῦ, ἐφεστῶτος Τ. Αὐρηλίου Κυριναλίου [λεγ(ιῶνος)] γ′ Γαλλικῆς, Τ. Κλ. Μάγνος οὐετρανὸς Ἀεριτηνός, ἀνέγειρεν τὴν πύλην ἐκ τῶν ἰδίων ἀπὸ θεμελίου μέχρι τέλους

The date, given in Waddington's copy, is 155 A.D. See No. 93.

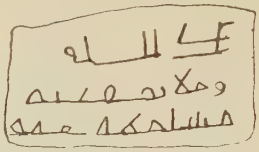
No. 105. In court of house. 'Âhry.



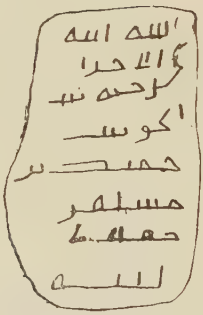
ἔτους . . αὐτοκράτο]ρος Κομόδου κυρίου ?

The date is 176–192 A.D. See No. 93.

No. 106. Beside door. 'Âhry.

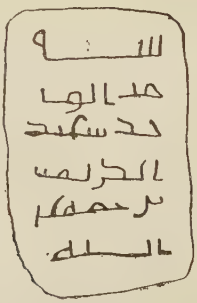


No. 107. In floor. 'Âhry.



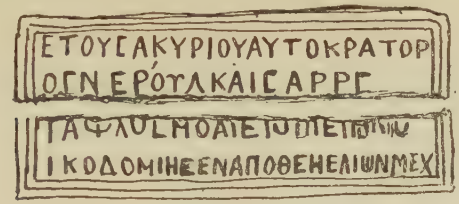
Built by (?) Homeid ibu Muslim. God have mercy upon him.

No. 108. In arch. 'Âhry.



Built by Amet el-Wahid, daughter of Abd el-Karim. May God have mercy upon her.

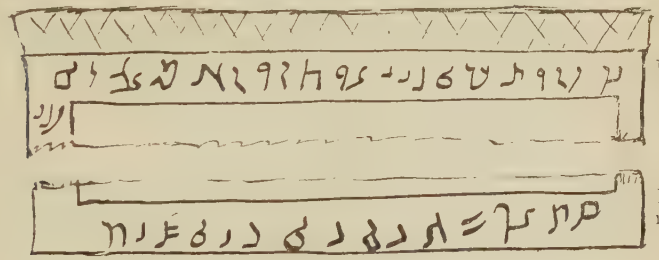
No. 109. In raised letters in roof of house. 'Âhry.



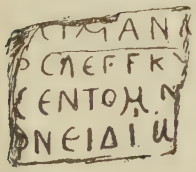
ἔτους α′ κυρίου αὐτοκράτορος
Νέρουα Καίσαρ[ο]ς Γάφλος
Μοαιέρου Πεπ . . . . οἰκοδόμησεν
ἀπὸ θε[μ]ελίων μέχ(ρι τέλους)

The date is 96 A.D. See No. 93.

109A. Stone at 'Âhry. About 16″ × 12″ × 12″. On side between the lines of inscription is the effigy of an ox; on the opposite are three ox heads with horns. The stone was brought from Ḳanawât, and in 1890 was in possession of the Sheikh of 'Âhry. Is this the burial place of Jephtha? عري corresponds letter for letter with עירו. Ought we to read in Judges xii., 7, "and was buried in 'Âhry of Gilead"?



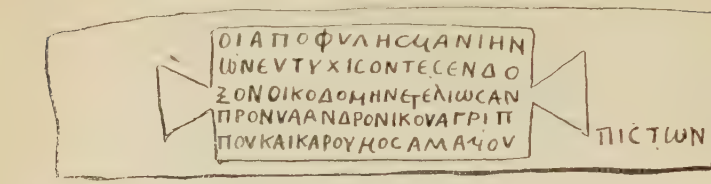
No. 110. Nejrân.



. . Μάνλ[ιος
. . ος λεγ(ιῶνος) γ′ Κυ[ρ(ηναϊκῆς)
ἐποίη]σεν τὸ μν[ημεῖον
ἐκ τῶ]ν εἰδίω[ν

Waddington gives an inscription from this place of the date 563 A.D., reckoned by the provincial era, showing that it was incorporated in Arabia after 295 A.D.

No. 111. Over door of house. (= Wadd., 2427.) NEJRÂN.

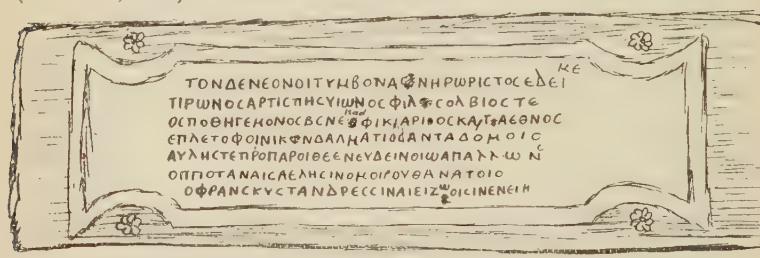


Οἱ ἀπὸ φυλῆς Μανιην-
ῶν εὐτυχίσοντες ἔνδο-
ξον οἰκοδομὴν ἐτελίωσαν
προνύᾳ Ἀνδρονίκου Ἀγρίπ-
που καὶ Κάρου Μοσαμάμου πιστῶν

εὐτυχίσοντες is for *εὐτυχήσαντες*.

"They of the tribe of the Manienes, having fared prosperously, completed a splendid building through the forethought of Andronicus Agrippa and Carus Mosamamos."

No. 112. Over door in street, with musket ball embedded in it. (= Wadd., 2432). NEJRÂN.



Τόνδε νέον οἱ τύμβον ἀνὴρ ὥριστος ἔδειμε, ‖
Τίρωνος ἀρτιεπὴς υἱωνὸς, φίλος ὄλβιός τε, ‖
ὃς ποθ' ἡγεμόνος βενεφικιάριος κατὰ ἔθνος ‖
ἔπλετο Φοινίκ[ω]ν, Δαλμάτιος, ἄντα δόμοιο ‖
αὐλῆς τε προπάροιθε ἐνεύδειν οἵῳ ἀπ' ἄλλων. ‖
ὁππότ' ἂν αἶσα ἕλθησιν ὁμοίου θανάτοιο, ‖
ὄφρα νέκυς τ' ἀνδρέσσιν αἰειζώοισιν ἐνείη. ‖

The inscription is metrical, being in hexameter verse.

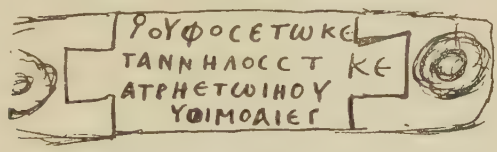
This seems a more faithful copy than Waddington's. His conjecture *ὥριστος* in line 1 is confirmed.

"Dalmatius, an excellent man, the eloquent grandson of Tiron beoved and happy, who once was the beneficiarius of the governor of the

province of Phoenicia, built this new tomb for himself, opposite his house and before the court, wherein to sleep alone apart from all others, whenever the fate of death the leveller comes and till his body is among them that live for aye."

Beneficiarii were such soldiers as, by favour of their commanders, were exempt from menial offices (such as intrenching, water carrying, foraging, &c.). They were often promoted by their officers and were sometimes in attendance on them.

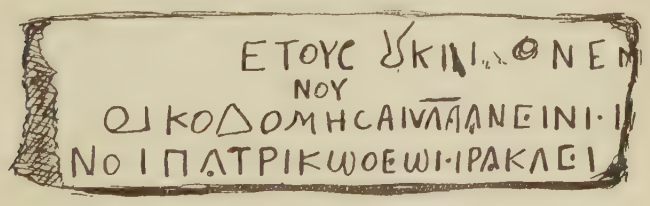
No. 113. Near Sheikh's house. (= Wadd., 2434.) NEJRÂN.



Ῥοῦφος ἐτῶ(ν) κε'.
Τάννηλος ἐτ(ῶν) κε'
Ἄτρη ἐτῶ(ν) ιη' . . .
ὑοὶ Μοαιέρ[ου]

This is a more complete copy than Waddington's.

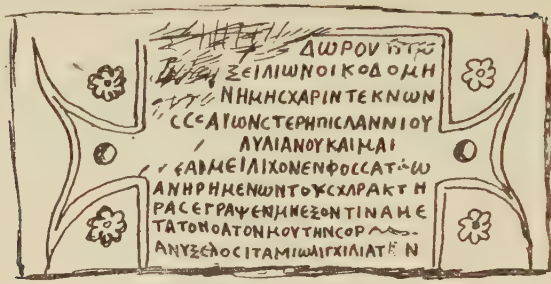
No. 114. In cellar. (= Wadd., 2428.) NEJRÂN.



Ἔτους . . Κ[ομόδου Ἀντω]νε[ί-
νου ?
οἰκοδόμησαν Μανεινη-
νοὶ πατρικῷ θεῷ Ἡρακλεῖ.

For the name Μανεινηνοὶ, *cf.* No. 111. Commodus took the name Hercules, and is here worshipped under that name.

No. 115. In wall of shed. Nejrân.



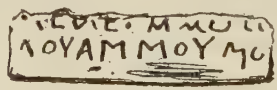
. . . . .] ὦρου [. . . .
. . . ἐ]ξ εἰδίων οἰκοδόμη[σεν
μ]νήμης χάριν τέκνων
[τε]σσά[ρ]ων στερηθὶς Λαννίου
. . . . . Αὐλιάνου καὶ Μαί[ορος]
ἀμείλιχον ἐν φοσσάτῳ
ἀνηρημένων τοὺς χαρακτῆρας
ἔγραψεν μὴ ἐξόν τινα μετὰ
τόν θά(να)τόν μου τὴν σορ[ὸν]
ἄνυξε, ὀῶσι ταμίῳ ὶσχίλια π(ε)ν[τακόσια ὶηνάρια

See No. 87.

"... son of Eudorus (?) ... built the tomb at his own expense for remembrance, having lost his four children, Lannios ... Aulianos and Maior, who were mercilessly killed in the camp. He cut these letters. No one is allowed after my death to open the tomb. (If anyone does so) he shall give 2500 denarii to the treasury."

This sense of *φοσσάτον* (from *fossa*) occurs often in Theophanes.

No. 116. In wall of Medafeh. Nejrân.



. . . . . .
τ]οῦ Ἄμμου Μο[αίερος ?

(*To be continued.*)

A JOURNEY IN THE HAURAN.

By Rev. W. Ewing.

(*Continued from page* 67.)

The Sheikh had prepared a sumptuous repast, according to his lights, and to this we were permitted to add from our own store a little rice, which, carefully cooked, and served up either with boiling *samn* or with milk and sugar, was greatly relished by the swarthy men to whom it was an unusual treat. The sun was gone, and as darkness spread over the uplands the air grew chill. After supper a great circle was formed round the fire. The conversation with the شيوخ turned directly upon the Arabs. Being themselves Turkomâns, not related by blood to either of the great divisions of the *'Anazy*, the *Wuld 'Aly* and the *Ruwally*, their views may be taken as fairly impartial. In matters of politeness they were disposed to give the *Wuld 'Aly* the first place; these also were the wealthier, and more enlightened, making some slight advance towards the beginnings of civilisation. They are strict in the performance of religious duties, but their word is hardly to be relied on, unless they swear *the yemîn*. The *Ruwally*, on the other hand, were declared to be مثل وحوش —"like wild beasts," void of all refinement, for the most part innocent of all religious ideas, only one here and another there knowing how to pray; but in the matter of an oath they may be absolutely trusted; it is not necessary to demand the *yemîn* from them. In the obedience of children to their parents also they are the most exemplary of all. As long as parent and child live, the authority of the former lasts: the honour paid by the son to his mother is one of the brighter features of the shady life of the desert. Of the generosity and hospitality displayed to strangers by both divisions alike, the Turkomâns spoke in terms of highest praise.

Our entertainers shared the ordinary Mohammedan prejudice against pictures of all kinds. A figure drawn on the cover of a box of vestas started the subject. There could be no doubt, so they said, that to make a representation of a man, or any other created being, was eminently flagitious; the prophet —النّبى—*en Naby*, by whom the Moslems always mean Mohammed—the prophet had forbidden it, and surely that was enough for all reasonable men. But further, it was clearly an attempt to imitate the work of God; inevitable failure resulted in a caricature, which was an evident mockery of the Most High. If, however, the picture were mutilated—drawing a knife across the part representing the neck—so that it no longer presented a *complete* image, but only parts, then it was permitted to "the faithful" to enjoy whatever beauties it might be found to illustrate!

I sounded them as to their opinion of the *Wahaby*, the gloomy Protestant of Islâm in distant Yemen. They spoke of his splendid zeal on behalf of the pure religion; but even while they sipped the bitter liquid so grateful to the Arab palate, and whiffed their cigarettes, that on which they bestowed the most genuine admiration was his rule absolutely prohibiting the use of coffee and tobacco! How powerfully asceticism makes appeal to such men: a serious exhibition of self-mortification for sake of the religion, how profoundly it moves these sternly nurtured sons of the great wilderness.

The proposed railway from the coast to Damascus has caused a flutter of anxiety in many of the tents of Ishmael. The coming of the Circassians was a small affair compared with what is threatened by the advent of the iron horse, which is to fill with sounds of life and industry the vast fertile solitudes, whose shrill scream is to waken the echoes in many a valley where silence has reigned for centuries. Just what the railway is only a few of them have some dim apprehension; but all have a hazy notion that it means the final expulsion of the *'Arab* from their ancestral wilds; either this or they will have to break with the long tradition of their people, and in simple self-preservation turn to more settled ways. Against either alternative the Arab soul rises in revolt, and no one need wonder if in their deliberate judgment the introduction of the railway spells "ruin to the country."

The feeling of insecurity on account of the Circassian and Arab feud was very strong. No one would on any errand go abroad after nightfall, and just as little during the day as possible. Sheikh Mustapha enjoyed the coveted honour of being a member of the مجلس—*mejlis*, or district council at *Kuneiterah*. But for months he had not ventured to attend a meeting, as that meant riding through the unquiet parts, and, like a wise man, he set a higher value on his life than on the honour of voting for measures which would be carried out whether he supported them or not.

Our hosts assured us that recently some very fine sculptures had been unearthed at *El Yehudîyeh*, by men hunting for treasure, a particularly beautiful one they took to be a representation of an angel. Their sincerity was so far guaranteed by the willingness of some to conduct us thither; but Arab ideas of what may interest Europeans are usually so wide of the mark that I thought it better to go our own way.

After a light breakfast of coffee and milk, we set out, accompanied by two mukaries who had arrived late the previous day. One of them hailed from Judeideh, the prosperous village overlooking *Merj 'Ayûn*, where the American missionaries in Sidon have their summer quarters. The other was from *Jebel ed Druze*. They had great skins of *kitrân* or "tar," which they hawked among the Beduw for the purpose of doctoring the camels. Their way lay almost due south, so we had soon to part company with them; but long after we had lost sight of them we could hear the song of these happy-hearted fellows, borne by the morning breeze far over wady and rocky hill.

Passing several scattered dolmens, our first halt was made at *El Khushâyeh*, a series of well-built cattle shelters, on the top of an isolated hill. The summit is almost entirely surrounded by a tolerably good wall. Many evidences of its ancient state lie among the surrounding ruins. It must have been a position of considerable strength in the days of antique war.

What seemed like the top of an old gate pillar lay in an open square. It is 18 inches in diameter at the base, and measures 21 inches from base to apex. A fragment of marble column I found near by, 18 inches in length, 9 inches in diameter. Among the great rush of ruins on the slope to the north-west I found a flat stone, with a deep, narrow, circular groove cut into the face of it, and a straight escape towards one side. The circular groove is 14 inches in diameter. The approach to the ruins is up a steep and winding path on the southern slope of the hill. At the base there were reaches of luxuriant verdure, where sheep and cattle were grazing, even at this late season.

Soon after leaving *El Khushâyeh*, we met a troop of Beduw riding on camels. They got their eyes on the baggage carried by the *Kedîsh*, and most difficult it was to persuade them that we were not hawking grapes. They looked as if they would have liked to see for themselves, and, until they were finally convinced, 'Abdullah was in a state of considerable agitation. To the dry throats from the desert, the grape presents irresistible attractions, and the rough-and-ready sons of war, accustomed to take what they want, and ask leave, if at all, afterwards, are not too nice about the means used to secure it.

Tell el Tulaya, a double-headed hill, with a few spreading trees on the top, lay to our right. Ascending, we found an extensive graveyard on the summit. It is evidently felt that a stone with an inscription on it will serve equally well for any grave. Occasionally we find an ancient stone grimly frowning over a newly-made grave; again, different parts of the same stone, each part preserving a bit of the original inscription, are distributed impartially over several tombs. On many of the stones were the وسوم, *wusûm*; sing. وسم, *wasm*—brandmarks of the Arabs. These five occurred often:—

Under one of the great trees, towards the eastern extremity of the summit, is the *wely*, or saint's tomb. It may once have been covered, but now is simply walled-in. Heaps of bricks are strewn around. A plough lay inside near the tomb, doubtless having been brought for safety.

Continuing south-eastward we passed *A'yûn el Faḥḥâm*, *i.e.*, springs of the charcoal burner—*not* as in the map, *A'yûn el Faḥm*, *i.e.*, springs

of charcoal! Here we met an aged Beduwy, who directed us to *Tell Furj*. *El Furj* is the ruin covering the tell. Many of the houses I examined were of solid masonry, some of them tolerably complete, but desolate now, the abode of owl and bat, and the haunt of night-prowlers of all kinds. I searched long, but not a single inscription, nor even a bit of respectable carving, rewarded my industry.

We came back to the road in time to meet a long caravan of Arabs, who were moving steadily westward with all their belongings. Tents were bestowed on the camels' backs, and on the top of these the women and children, while the men walked alongside or rode on stately in front. Mohammed was a little before me; when I came up I found that he had proposed marriage to one of the women, and had been accepted on the spot! They were now shouting arrangements for the coming عرس, marriage, across the ever-increasing space between them; and amid a burst of hilarious laughter they parted, never, probably, to meet again.

The graceful cone of *Tell el Faras* rose to the left of our way. The ground is covered with scattered fragments of the lava belched forth of old from the fiercely burning, palpitating heart of the hill, now cold and still. Reaching the summit by a series of zigzags and windings, you find the appearance that of an enormous, but beautifully moulded cup, with a slight lean to the north-west, the hollow of the crater going far down into the centre of the mountain. Riding round the ruin, we observed traces of ancient building, and speculate that perhaps in ancient days the deep hollow may have served as a cistern. To the north-west lies a succession of lower eminences, opening savage, black, rocky jaws in an eternal grimace against the sky. How beautiful the tell is by contrast, suggesting the thought: the tell for loveliness, but these grim, cruel mouths for solid business. How the wild men of these regions do love to bury their dear ones on the top of some hill, where the fresh winds of heaven, unfettered, may visit their graves! It may be some reminiscence of the holiness attaching in olden times to these "high places." Even here, at this height and distance, we found a number of tombs, most on the south-eastern rim of the crater. Children, guarding the goats that grazed around, played among the stones, and warned us specially against desecrating the *wely*—a tomb rather larger than the rest, with a low, drystone wall around it.

The summit commands a view of great extent and interest. Unhappily, a light haze eastward obscured great part of the Haurân, but the heights of the Mountain of Bashan rose clearly beyond. To the west the country lay exposed in panoramic completeness and distinctness; the long, jagged edge of the plateau, the deep depression of the *Ghôr*, with the Sea of Galilee in breadths of flashing blue, the uplands and plains of Galilee and Samaria, in full extent, from the slopes that overlook the Jordan eastward, even to the dark bulk of Carmel by the sea. So beautifully distinct was everything that I was tempted to try a sketch.

Winding down the steep descent, we were surprised to see a company of about a dozen half naked, fierce-looking fellows rushing towards us with huge clubs in their hands. We rode steadily forward to meet them, wondering what could have excited them so. As we approached they grew calmer. Inquiring into the matter, they told us, rather breathlessly, that while they were working at their corn they left the goats on the hill in charge of two boys. One had come running to tell them that several horsemen were seen on the heights. What could horsemen want there? Goats, of course. They at once shouldered their clubs and rushed forth to do battle with the supposed robbers. They went away perfectly satisfied as to our honourable intentions as regarded the goats, but why men should toil up the mountain in the heat of the day for the mere fun of the thing, they could by no means understand. "These Franjies, however, are, no doubt, as Ullah made them," and with this pious reflection they wiped the perspiration from their swarthy faces and stalked quietly off across the empty waste.

Tell Jokhadar lay down to our right, with the Khân at its foot. Here passed the ancient road from Gilead and the south towards Damascus. Several Arab encampments dotted the landscape. The village belongs to Mohammed Sa'id Pasha, for many years chief of the Mecca pilgrimage. He owns much land in the district, many fertile acres in the *Ghôr*, immediately north of the Sea of Galilee, yielding him rich returns. We found the brother of the Pasha superintending threshing operations in a comfortable tent pitched on the edge of the threshing floor. Many were the signs of industry here, asses, horses, and oxen in pairs, being driven round and round on the shining gold of the wheat, while clouds of chaff floated in the breeze from the implements of the winnowers. This threshing is a long business, furnishing employment for many weeks to the villagers. So it has been from time immemorial, and they dream not of its ever being otherwise. A missionary once remarked to an elderly Arab that in his country all the grain growing within sight of them could be threshed in a couple of days, and winnowed too. ولله العظيم, was the Sheikh's amazed reply, شو بتعملو بقية السنة "Whatever do you do the rest of the year!"

The *Aga* came forth, pressed me to turn aside to his tent, and would take no refusal. A youth from *Judeideh*, near Merj A'yûn, we found acting as his secretary. These enterprising youths go far during these months, and are of great service to the illiterates in the east. Such another I remember meeting years before, away to the south of Busrah. He was spending some months with the Beduw, who, professing to despise the art of the "quill driver," are yet glad enough to have business transactions recorded in black and white: so, during the season for numbering and arranging the flocks, the clever youths from Judeideh render valuable assistance. The *Aga* had the inevitable coffee produced, and, while I rested on the floor of the tent, we gave each other as much infor-

mation about our personal antecedents and connections as we deemed expedient. He was specially proud of his brother, the great Haj Pasha. It did not seem as if he would ever tire telling of his prowess, his skill, and his exploits in the desert. His voice and mien were described as those of a lion, and to those the *Aga* naïvely ascribed much of his success in the conduct of the pilgrimage. For 31 years he had held the honourable office, and in that time many and varied had been his experiences: not unfrequently he had proved a knowledge of the desert path superior to that of the Arab guides. The drifting sands obscure the track, and only accurate acquaintance with certain general features could save from utter destruction. It is essential to the preservation of the pilgrimage to reach at intervals the great water tanks constructed along the way. To miss one of these would mean simply the extinction of the Haj. With great animation the *Aga* told of the guides once having been completely baffled; the Pasha, thoroughly roused, ordered them to the rear, and riding in front himself, conducted the great straggling company safely to the tank at nightfall. On another occasion some 200 men, each riding a strong mule, contrary to the Pasha's orders, left the main body of the pilgrimage in search of water, which they believed to be in the neighbourhood. By and bye they were missed; the procession was halted, and, at the head of a company of camel riders, the Pasha went forth to seek them. After a long and weary search, he at last came upon the wreck of the 200. Men and mules had perished together in the burning sand. One man only, who had got his head into the shelter of a little sandbank, was still alive, but unconscious. Such are some of the perils of the pilgrimage; but, of course, many of the pilgrims die by the way from sheer exhaustion. The iron frame of the great Pasha has at last given way, and for some years he has been practically an invalid in the city of Damascus. He is succeeded in command of the Haj by his grandson, 'Abd er Rahmân Pasha, the youngest man who has ever attained that rank.

The *Aga* learned with great interest what I proposed to do and where I intended going. He declared that the country was unsafe and volunteered to ride with me himself! He ordered his horse to be brought and saddled, and only with difficulty was he restrained from carrying out his purpose. I thought of spending the night with Arabs who were encamped at no great distance, and knew that our reception among them would be all the more hearty if we arrived unattended. Taking a grateful farewell of the kindly *Aga*, we turned a little to northward, and in about half-an-hour reached the Arab tents on a grassy knoll beside a cool and copious spring. Several very beautiful mares were grazing near by. The large encampment was very quiet; the tent of the principal Sheikh, where we dismounted, was deserted but for the presence of a single negro slave, singularly tall and black. We took possession of the tent, and calmly looked on while the slave built a fire in the little hollow by the opening, roasted and pounded the beans, and proceeded to make coffee for his master's guests. Before his task was

finished, the Sheyukh began to gather, and soon we had a goodly crowd lounging around us, all eager for news, but brimming over with hospitable feeling. They were a company of the *Ruwally*. They were men, for the most part, of fine physique, tall and well-knit, with no tendency to obesity. Their features could hardly be described as well favoured, while their complexion was very dark, in some cases almost rivalling that of the slave. The Sheikhs were richly clad in brightly coloured, rustling silk; they wore swords with jewelled hilts and revolvers with highly ornamented handles. We had fallen among the aristocracy of the 'Arab, closely related to the *Sultân el Barr* himself.

Here we were treated to a different view of the great *Haj* Pasha. The Arabs, through whose *dîras* the pilgrimage passes, have an arrangement with the Government, whereby they receive large sums as toll money. The Pasha is paymaster, and he is thus able to visit upon the Arabs any irregularities of which they may be guilty. These men of the desert have also a wholesome respect for the guard which is under the Pasha's command. His influence is therefore felt and acknowledged along the whole line of march. But robbers, Arabs or others, do not love to be restrained; therefore *Sheyukh er Ruwally* love not the Pasha. They have, however, no objection to accept what he may offer, and many of the weapons which it surprised one to find in the desert were gifts from the Pasha's hand.

I was speedily on very good terms with them, and received a pressing invitation to join them when they began their eastward movement a month or two later. They would take me into their own charge, and if I would be content with their homely fare, I should see all their *dîra* from the uplands of the Jaulân even unto Ḥayil, the city of *Ibn Rashîd*. Of this Arabian potentate they spoke with great respect. Ḥayil shelters him and his people only during part of the year. In the season he betakes him to the tents, rides to *Ghazza* at the head of his light camel corps, and holds all the 'Arab far and near in awe of his prowess. With no little pride they told me that the principal Sheikh of their tribe, as a special mark of favour, had received 200 horses from this desert ruler.

As the shadows grew longer and darker, and the fire lit up the swarthy faces with a warm glow, the talk, becoming general, soon drifted into the telling of tales; in these the wonderful and the supernatural were liberally mingled, but for the most part the stories were unfit for polite ears. The humour of the 'Arab is very broad, and oft-times very grim. As supper time drew on it was evidently a matter of deep concern to these worthy men how "the Baik" should be entertained. At last they solved the problem to their own entire satisfaction. My two attendants were to go to an adjoining tent, where all the rank and file of the tribe would gather and do justice to one huge dish, while the first born of the Sheikh was told off to minister to my necessities. To have witnessed and shared in the general mess would have pleased me best, but the general opinion was that it would not be showing due respect to "the Baik" to invite him to mingle with the rabble. I was therefore kept in solitary

state in the Sheikhly house, assiduously waited upon by the stalwart youth, who assured me that it was ذبيحة واحدة—all one slaughtering—by which I suppose he meant me to understand that nothing was lost by not going to where the slaughtered sheep lay cooked whole. I heard the sounds of boisterous enjoyment from the "house" of feasting, and directly my courtly ministrant presented himself, bearing a copper dish with my share of the repast. It consisted of a sheet of coarse bread which covered the bottom of the dish, over which lay a solid covering of the choicest portions of the ذبيحة (Dhabîḥah). It was almost swimming in *samn*—clarified butter—but the air of the wilds confers an appetite which makes light of these things. A little water was poured over my hands. The youth planted himself over against me, rolled up his sleeves, and together we proceeded to business. He kneaded the bread into small pieces, selected the tenderest bits of the *dhabîḥah*, laying them carefully to my hand, and certain it is that I made an excellent meal. It shows one how little necessary after all are such things as knives, forks, spoons, plates, &c. A draught of fresh milk hardly yet cooled concluded a repast fit for a prince.

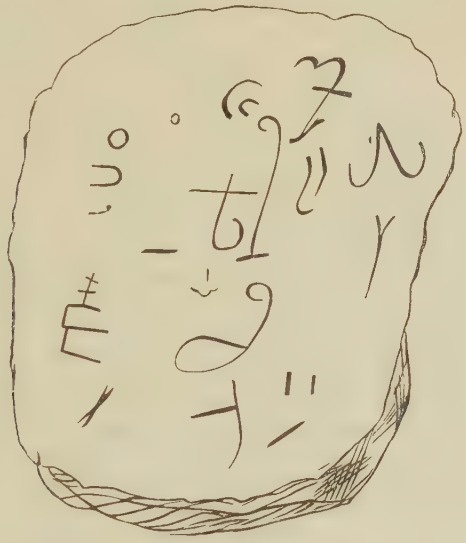
After supper the *mejlis* again assembled, and well into the night we sat around the fire, both hearing and asking each other questions. Among other things, I learned that the hair of the roof of the tent where we were lodged was made in Judeideh. The women of this tribe spin the goats' hair and weave cloth only for the walls of the tents. The more skilled workers of the Lebanon village are entrusted with the work for the roofs, as these have to stand the worst strain of the storm, and turn the rains which may chance to fall in the circle of their wanderings. One by one the drowsy listeners rose and passed like gliding shadows through the dimness to their separate shelters, and silence stole again over the encampment. At last but one remained, a long-winded youth whose monotonous voice pouring into Mohammed's ears a tale to him of surpassing and wondrous interest, served me as a lullaby, and the next I remember was the light of morning brightening over the earth.

The ride to *Tsîl* was comparatively uneventful. The country is uninteresting. Great breadths covered with the black *débris* of ancient volcanic catastrophes, and wide stretches of dark brown earth, studded here and there with tufts of withered thistles, whose shining surfaces, reflecting the light, seemed to create a white haze in many a hollow. We passed through an extensive field of dolmens. On one of the largest I found some marks (*see* next page) rudely engraved, which doubtless once meant something to somebody.

The Ruḳḳâd we crossed just above the bridge, among oleanders of great height and luxuriance. At either end of the bridge is a bit of solid Roman pavement, apparently little the worse for its centuries of exposure, but it is soon lost amid the surrounding wilderness. Under the ruined arches of the bridge are abundance of beautiful ferns.

Another reach of *wa'r* (rocky ground) passed, the horses' feet plunged

pleasantly into the waters of a little stream. Here we met a genial Beduwy, riding an ass, and punishing a huge bunch of grapes which he carried in a leathern wallet. With generous hand he distributed to the thirsty men whom God had sent across his path, and as we ate our eyes were lightened and we rode forward refreshed. Near by the stream were the bases of ancient walls, with great hewn blocks that might well have supported some mighty structure in the far past. Circular trodden patches, surrounded by low turf walls, with charred stones set for the fires, marked the site of the military training camp, which a few months earlier had been the scene of bustling activity, now the abode of the lizard and the snake.



Marks on a Dolmen.

Tsîl, or as some of the villagers called it, with a distinct aspirate after the Ts—Tshîl—is very slightly above the level of the surrounding country. There is a gentle decline southward towards *Sahem el Jaulân*, and a corresponding depression, speedily rising again to the hills northward. South-west of the village is the threshing floor, and beyond this extensive and very prolific vineyards. Following the example of the Circassians, the vineyards have been carefully surrounded by strong and high drystone dykes. The black towers rise higher still, where the owners lodge to guard their fruit against midnight marauder and prowling jackal. A few fig trees, with their cover of broad green leaves, here break the monotony of the landscape.

Tsîl is not a clean village; the مزبلة—*mizbalah* ("dunghill")—is the most flourishing of its institutions. Many of the houses are more than

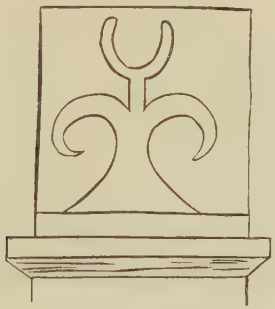
half buried beneath accumulated rubbish. In two or three generations, at the present rate of progress, there ought to be a fine assortment of underground dwellings in Tsîl. But in these respects it is quite a typical Haurân village. The inhabitants are all Moslems, but الجاهلية—the time of ignorance—is in no real sense passed for them. It is simple nonsense, however, to speak of them (*see* Murray's guide) as having "a bad name for thieving propensities." They are just like their neighbours; it would be extremely difficult to distinguish degrees of better and worse among them. They are certainly very hospitable, and kindly according to their abilities.

Dâr esh Sheikh lies close to the threshing floor. The courtyard is wide and the dwelling narrow, but the old man's heart was more in proportion with the yard than with the house. As the sun was very hot, I was glad to get inside, to accomplish some necessary reading and writing. The *Medâfeh*—guest chamber—had a floor of mud with a hollow in the centre for winter fires, walls plastered with mud, and roof of branches laid on strong cross beams, and covered with mud. We found a disagreeable looking Beduwy stretched at full length along one side, while his mare champed and neighed in the scanty shadow of the courtyard wall. He did not even rise to salute us on our entry, which proved him a churl. It transpired that he had lent the Sheikh a small sum of money at a ruinous rate of interest. This had tided our host over a time of distress, and now it was all repaid save a balance of a few piastres, which he calculated would be cleared shortly by the grain on the threshing floor. But it did not suit the Bedawy to accept assurances. His plan was to descend upon the good Sheikh periodically to demand payment. On these occasions he quartered himself and his mare upon his debtor, secured for himself the best that was going in the way of food, and generally assumed the airs of lord of the place. Sheikh 'Abdullah did not relish his creditor's company, but with no open quarrel he did not feel that he could order him forth; his time, however, was coming.

'Abdullah was despatched to the vineyard for grapes and shortly returned with great tempting bunches of beautiful fruit, for which he had paid at the rate of something less than a halfpenny per pound. This was reckoned *a good price*, and from the buyer's point of view there was little reason to grumble. After dinner there were numerous and obliging guides ready to show me everything of interest about the place. The antiquities have been pretty fully described by Mr. Schumacher, but the inscriptions had escaped him. Here I found Nos. 1, 2, 3, and 4 on the list. One or two others I heard of but cannot be certain that they were inscriptions. Often when the natives take you to what they call a "written stone," you find only a new illustration of their ignorance. It requires time, tact, and patience properly to examine these places. On a stone in one of the arches of the mosque I noticed two rows of seven little cup-like hollows, with the letter M over that at the top corner to the right. This suggested thoughts of the ancient "cresset stones,"

examples of which are preserved in the museum at York. But the probabilities are that in former times this and similar stones found in

other ruins were used for the game called by the Arabs منقلة—Manḳalah—an account of which will be found in Lane's "Modern Egyptians." I found it played in Damet el 'Alyah by the Druzes, with the holes made in a piece of thick plank. The following figure, roughly drawn, I also found on the lower part of another arch :—



Towards evening the news spread that Sheikh 'Abdullah had guests, and the neighbours came in to help him entertain them. Several Arabs, with scant clothing and scantier manners, formed part of the company, and the conversation soon became general. The following snatches may be found interesting to different readers. Speaking with one about *el Lejâ*, he said ما وطيتها ; he explained يعني ما داستها—that is, "I never set foot upon it." Another, in the course of an argument, appealed to me to support his statement. I asked first for witnesses. اني مشلّل —Anî mashallil, *i.e.*, I am without witnesses—ما لي شهود. The first sing. of the personal pronoun *ana*—انا—is here pronounced distinctly *anî*, corresponding exactly to the Hebrew אני. Beduw and Fellaḥîn alike in these districts pronounce both ج and ق like our hard g. The effect to the stranger is at first extremely confusing. ك, again, is invariably pronounced ch, as in *ch*ange, at the beginning of words; but in the middle, and especially at the end, it often receives its proper k sound. These are phrases in common use, with the explanations which they gave me :—

1 برخة = على مهلك "Take your time," or "at your leisure."

2 ارّع = طلع علىّ "Look to me," or "give me your attention."

3 سج = صدق "Truth."

4 انشر = امشى or استعجل "Hurry!" or "haste you."

5 وشعلومك
6 وشتغى
= علّمنى شو بتريد "Tell me what you want," or "your desire."

7 اقهرك بالله =

1. Burkhah = 'Ala mahalak.
2. Irr' = Ṭala' 'Aleiya.
3. Sij = Sidḳ, properly صدق = Ṣidḳ.
4. Inshur! = Imshi or Ista'jil.
5. Wash'alûmak
6. Washtaghy } 'Allamnî shû betrîd.
7. Aḳhark billah or bullah. This is shouted after one who refuses to hear or to obey instructions. I asked the meaning of the phrase when I heard one crying it out at the pitch of his voice to another some distance away and received for answer, هو بحط الله على ظهرد. Huwa biḥuṭ Ullah 'ala zaharo—"He sets Ullah upon his back!"

The oaths that interlarded the conversation were both frequent and forcible. I asked if they considered themselves bound by the oaths they used thus lightly and got heartily laughed at, as I anticipated. "But," I said, "you do swear an oath by which you hold yourselves bound, called حلف اليمين—Ḥalf el Yemîn, 'the faithful oath'—do you not?" They showed a strange unwillingness to discuss the point; but at last one stepped forward to give me the formula for *Yemîn el 'Arab*—"the faithful oath of the 'Arab." Drawing a circle in the court where we were reclining, he took a broken bit of a dry stem of grass between his hands and standing in the middle of the circle, with great solemnity he repeated the following:—

وحيوت هذا العود والرّبّ المعبود وخط سليمان ابن داود والكاذب ما له مولود

Waḥayât hâdha el'ûd wa er-rubb el ma'bûd, wakhaṭ Suleimân ibn Dâûd, wa el-kâdhib ma lahu maulûd.

"By the life of this stem and the Lord the adored, and the line of Solomon the son of David, and he who lies may none be born to him."

Khaṭ Suleimân is, of course, the circle within which the person stands and possibly as the unbroken line, in some way symbolises truth. No penalty is so grievous to the Arab soul as the absence or loss of posterity. The childless man regards himself as under a mark of divine displeasure. His death means the extinction of his line, and the disappointment of the dearest hopes. Hardly will an 'Arab break this oath, even if his life be in jeopardy. The sin, however, of betraying an infidel, كفر —kefr—is light compared with breaking the *yemîn* to a Moslem ; and only with extreme difficulty can they ever be brought to swear the *yemîn* to a foreigner. It was said that the *yemîn* of the Druzes is peculiarly beautiful and awe-inspiring, but I could never persuade a Druze even to repeat it to me. The Druzes told me that they often used *yemîn el 'Arab*, their own *yemîn* being reserved for very special cases ; as, for example, when one is accused of murder and wishes to swear to his innocence, then only *yemîn ed Druze* will be accepted.

On a part of the courtyard raised somewhat above the rest we enjoyed supper *à la 'Arab*, a huge trencher of steaming rice, over which rich melted *samn* had been poured, was the chief dish ; but there was also freshly-baked bread, *leban*, and honey. The most casual observer could not have failed to observe how liberally the Sheikh's Bedawy creditor assisted himself. Supper over I retired a bit from the company, drew my wraps around me, and lay down under the beautiful canopy of cloudless Syrian sky. But alas, the attentions of certain peculiarly active insects, fostered by the prevailing conditions, were so assiduously unremitting that sleep fled far from weary eyes. I decided that the apparatus I had brought for such emergencies should henceforth be employed. This good resolution seemed to bring some immediate relief and just ere "the star" arose I dropped off into dreamless slumber.

The most delightful hour of all the day in the Orient is that just before the sun, bright and burning, springs like a strong man from his couch rejoicing to run his race ; the dewdrops sparkle upon leaf and stone, the brown earth is darkened by its gentle touch, the flocks move softly outwards following their rough but kindly shepherds, and the hot temples are fanned by the fresh cool breezes from the dewy uplands. White mists roll down the valleys, encircling the black heights whose summits rise above like islands in a sea of foam. So comes the day of power, "in holy beauties from the womb of the morning." Over a frugal and wholesome breakfast of coarse freshly-baked bread, *leben*, and grapes, we discussed such weighty matters as work, laziness—the besetting sin of the 'Arab and Fellahy alike —and the tenure of land. On this last subject there was widespread disturbance among the villages of the Haurân, for an order had been issued to register all land in the names of the present possessors that proper titles might be given. In the changing conditions of the country this was likely to prove a real advantage to the people ; but their suspicious minds detected in the تطويب—*taṭwîb*, "registration"—only a new instrument for extortion and oppression. Opposition

to the scheme was bitter and determined, especially among the inhabitants of *Jebel ed Druze*. I suppose not fewer than 8,000 or 10,000 soldiers were drafted into the Haurân to overawe the population and secure the carrying out of the order. Discontent manifested itself in peculiar fashion. Bands of Fellahîn and Druzes for once made common cause, and not feeling themselves strong enough to meet the Government troops, and having a vivid recollection of the punishment administered to the daring Druzes two years before, they contented themselves with preying upon the traveller and the itinerant merchant, making the roads unsafe. From this point eastward I heard of some dozen robberies and murders committed during the time of our wanderings. Doubtless there were exaggerations, but most of the accounts I believe to have been authentic.

Southward from Tsîl, about an hour and a quarter's riding, lies *Sahem el Jaulân* (*see* Schumacher, "Across the Jordan"). The village is surrounded by great tracts of very fertile land. This did not escape the eagle eye of Mohammed Sa'id Pasha. He had bought the village and lands for a ridiculously small sum, and forthwith sold them again at a phenomenal profit to the Jewish company which proposed to plant colonies in these regions. Difficulties, however, had arisen, as before the legal formalities for conveying the purchase to the Pasha were completed, the people learned the bargain he had made with the Jews, and repenting their transaction with him, refused to go forward. According to their tale, things were hanging in this unsatisfactory position when I visited them; but the influence of the Pasha would probably be sufficient to bring them to his own mind in the end. It did seem strange to hear the names of the يهود *yehûd*—Jews—and of Rothschild, whom they called رئيس اليهود—*Reis el yehûd*—"Chief of the Jews," on the lips of these rude men, wandering in the streets of the ruined city which some would identify with Golan, the ancient refuge whither the distant forefathers of the *yehûd* were accustomed to flee for succour, what time their hands were unwittingly stained in brother's blood; the avenger with glittering *sahem*—"arrow"—pressing hard upon their trembling footsteps.

The Sheikh, a friend of Mohammed's, was unfortunately absent; but his son *Yunas* hospitably entertained us in his father's stead. As we sat conversing with him in the *diwân*, he turned to a box which stood near by, and, removing the cover, drew out a huge spotted serpent, which he fondled affectionately, and suffered to wriggle about the place in a fashion which did not in the least add to the comfort of his guests! شربت من الشيخ, he explained—*sharibt min esh Sheikh*—"I have drunk from the Sheikh." There are men who prepare certain concoctions and profess that whoever partakes of them is rendered impervious to the poison of snakes. They charge a small sum from those who are privileged to taste the charmed draught, and so eke out a precarious livelihood. I have met a good many lads who had thus "drunk from the Sheikh" and who were very free in their handling of reptiles. Once at

Tell Hûm, a boy who had come with us in the boat suddenly dived into a hole among the ruins, and speedily emerged in triumph with a long serpent writhing in his grasp. He allowed it to bite him, drawing blood freely. I observed immediately afterwards in the boat, that when the other rowers were perfectly cool, he broke out into a profuse perspiration. I asked him if all serpents were alike to him, and he said they were. I reminded him of a short, thick black rascal that infests the vineyards and drystone dykes, and asked if he would grip *him*. With one of his biggest oaths he cursed the father and grandfather of that snake, and declared that he would not approach him. When this fellow bites, you have only about half an hour, and that half an hour of agony, to take farewell of your friends. The truth is that most of the serpents are quite innocuous, and may be handled with impunity. These lads know the really dangerous kinds, and avoid them. But it always makes one creep to see the nasty things wriggling and twisting round human limbs. Yunas finally caught his pet, and thrust him again into his prison box, amused at the relief his disappearance brought to us.

In a wall in front of the public reception room, or *medâfeh*, I found inscription No. 5, and in a cellar not easily reached, over against the richly sculptured chamber described by Schumacher, I found No. 6. The mosque, extensive remains of ancient baths which have been uncovered beside the threshing floor, and بيت الباشا—*Beit el Bâsha*—"House of the Pasha," a modern structure of old materials, were all examined in turn, but yielded nothing of special interest. A certain lintel, now deep underground, was said to have an inscription on it, and one who had seen it undertook to dig it up. When at last it appeared in the face of day, it presented only a bit of very common sculpture, and the disgusted workman threw down his pick, despairing of the *backsheesh* he had been promised; but he seemed to think better of the *Franjy*, when his good intentions were rewarded! Yunas, meantime, had prepared for us a frugal and acceptable repast; while we sat enjoying it a poor ragged consumptive, *Shehâdy ez-zâmil* by name, came in trembling eagerness to ask for something that might cure his hacking cough. I could only give him a note introducing him to the good doctor in Safed, whose services would be at his disposal if he were able to reach that upland city. What a magnificent field for philanthropic work these villages and camps present.

Riding westward, we presently came upon the deep *Wady 'Allân*, which here cuts the plain in two. How delightful was the plash and gurgle of the living water rushing over its rocky bed in the fierce heat of that Syrian day! High on the western bank we descried the grey ruins of *Beit Akkâr*, whither we were now bending our steps. We crossed the wady further to the north, and then carefully clambered up the steep and slippery rocks to the ancient city on the heights.

Beit Akkâr occupies a position of great strength, standing on the tongue or triangle between two valleys, just above their confluence

The Wady 'Allân is much the deeper of the two, its sides here descending in sheer precipitous cliffs. On the other side the ascent is also one of extreme difficulty ; while to the north the approaches from the plain of old were guarded by enormous fortifications. What a scene of ruin and desolation the place presents to-day ! We could trace the line of the streets by the clearly marked depressions, and where a higher tumulus of weather-worn stone met the eye, we might hazard the guess that there had stood some public building. A few underground arches still stand entire, supporting the superincumbent mass of ruins. For the most part the houses must have been erected without mortar. Dressed stones, bits of ancient columns and capitals are strewn here and there ; but not a single inscription rewarded a most painstaking search.

Not without feelings of sadness we turned us from the blasted height, and going down with anxious care over the smooth rocks where the iron hoofs of the horses slipped threateningly at every step, we reached again the bottom of the wady, just above a lofty fall. How tempting that clear sparkling water was to thirsty, perspiring travellers ! Here part of the stream is led captive into a channel of masonry, and made to turn two mills ere it reaches the basin below ; the rest of the waters whirl foaming over the cataract with wide-reaching alarm. Swinging down with the help of oleander bushes, which here abound, and dry roots, I made my way to the edge of the pool below. I stood on a rock, just ready to plunge into the refreshing tide, when lo ! a great serpent, speckled back, triangular head, and constricted neck, came twisting down the stream almost to my unprotected feet. It was sickening ! Grasping a stone, I hurled it at the reptile, but apprehending danger, he made swiftly for the shore and disappeared under a huge boulder. Such things tend to modify the pleasures of bathing ; but it was impossible to resist the attractions of that clear, flashing pool. Happily, the serpent and his friends seemed to take warning from the danger he had escaped, and I saw no more of them. Mohammed and 'Abdullah sat the while in the higher reaches, under the shade of the leafy oleander, in converse deep with certain Beduw, who were most eager to know whence we came, whither we journeyed, and what our business was. If they believed one-half of what these worthies told them they could be in no doubt as to our quality and dignity.

Tsîl we could see from the elevation of the ruins, and before coming down had settled the direction we should ride. The ground was for the most part bare and brown, with volcanic stones liberally bestrewn. But the barrenness was pleasantly interrupted here and there by great stretches of waving *Dhurra*, a kind of maize with enormous stem and huge bushy head. Of this grain the villagers in the Haurân make much of their bread ; wherein they are greatly commiserated by those who can afford the more aristocratic nutriment of wheat. The horses tore at the green blades and bushy heads with tremendous eagerness. It is the privilege of the traveller, at which the owners of the crops never complain, to allow his horse to snatch mouthfuls as it goes of whatever grows

by the way. As the Arabs do not feed their horses at midday, the refreshment this affords is often considerable.

Preparations for the evening meal were in full swing when we reached the village. This is the great meal of the day. Breakfast is of little or no account to these people. Often they will go long journeys without touching food, in the certain hope of doing well at the journey's end. The sound of threshing in the بيدر—*Beidar*—was hushed, the grain banked up, and watches set. The flocks came slowly homeward through the quiet air; groups gathered in the doorways and courtyards, for no supper would be eaten under the shadow of a roof that warm night. Sunset filled all the west with glorious colour, the paler east reflecting its radiant hues, while the light swiftly faded from out the dome of blue. All seemed to be settling down in peacefulness over the village, when in a moment the scene was changed. We had gathered together on the slightly raised platform in the Sheikh's courtyard, and a huge trencher of rice was brought and set in our midst. This, with bunches of luscious grapes, formed the chief part of our evening fare. Our friend, the Beduwy creditor, who had lounged about in the shade all day, sleeping for hours at once, and waking up occasionally to shout gruff salutations to passers by, came forward, thrust himself into the midst of the circle, and began to do ample justice to the rice. Just then the good Sheikh came in, fire flashing from his dark eyes, his lips set in angry determination. He suffered from a chronic hoarseness that almost deprived him of voice; what was left him was pitched in a very high key. He addressed the Bedawy as *chelb ibn chelb*—"dog, the son of a dog"; directly he ventured the opinion that he was not only *chelb*, but *chefr* and *Khanzir*—"infidel and pig"—as well! Then the music fast and furiously rose and fell on the night air, the shrill treble of the irate Sheikh's accusations and scornful epithets, and the deep bass of the Beduwy's responding blasphemies. As the clangour floated over the city, the usual Oriental crowd soon collected at the gateway, and heard the staccatoed crescendo in which the ill-mannered creditor was ordered forth into the darkness, which now fell thick o'er all the uplands. 'Abdullah's wrath against this rough son of the desert had been rising for some time; but that which led to the final outburst was what no man of spirit could tolerate. Late in the afternoon, down by the dyke that surrounds the *Beidar*, where the village clothes are stretched in the sun to dry, as the Sheikh was proceeding to the great heap of grain to fetch provender for the Beduwy's horse, the latter openly insulted and derided him before the women of the village. Hot words then passed, but the hour of nursing had made 'Abdullah's wrath no cooler, and now he determined to be quit of this everlasting annoyance. The Bedawy, in high dudgeon, threw down the burning twig with which he would have lit his pipe, dashed his saddle upon his surprised mare, making a running commentary of oaths upon 'Abdullah's fiery eloquence. Then came 'Abdullah's wife, the graceful and gentle *sheikhah*, trying to cast oil on the troubled waters.

She could not bear to think even of her husband's traducer going out into the wastes which, moving among the dim shadows, the jackals had already filled with their wild music. But these fierce natures when stirred are very fierce; her mediation was treated with lofty disdain. With a parting curse shot back from the gateway, the Bedawy plunged into the darkness. 'Abdullah's shrill reproaches followed him until the sound of his mare's footsteps died away. With his passion somewhat wrought off, the Sheikh then turned to entertain his remaining guests. He was highly complimented by all upon the courage he had shown. After a few spasmodic bursts at the mean *chelb ibn chelb*, whom he had driven forth, the admiration of his friends seemed greatly to mollify him, and he sat down in peace to eat his frugal supper.

After the usual turn of tale-telling gradually the company of villagers thinned, and one by one those who remained dropped off to sleep just where they lay. Remembering last night's experience, I resolved to run no risks, and so got my "shoe" in order. In anticipation of circumstances such as these I had prepared a strong canvas bag nearly in the shape of a shoe, with muslin sewn round the mouth, which might be drawn in at the top, and fastened up to a nail or other convenient projection overhead. Into the bottom of this I slipped a mattress, and such wraps as were necessary. By keeping the mouth firmly fastened these were preserved from invasion by "the enemy" during the day; and with a little careful management when night fell, I was able to step in without company, and bid defiance to the foe till morning.

A pleasant forenoon gallop brought us to 'Adwân, a Fellahy village resting on a small elevation, which, however, commands a very wide view northward, eastward, and southward. Here we proposed spending the succeeding day, Sunday. I did not quite realise what staying here meant, but in any case it might have been difficult to make a better of it. Sheikh Khalîl gave us a very hearty welcome to his humble dwelling. A somewhat short, thickset man, with ruddy cheeks and sandy whiskers, he came bustling in from the Beidar when he heard of the visitors. Both in appearance and habits he presented a contrast to the usual Fellahy type. As a rule they are swarthy, with a tendency to spareness, and showing no undue appetite for work. Khalîl is an industrious man, making the best of somewhat evil circumstances. 'Adwân cannot boast such prolific vineyards as Tsîl, but the small grapes grown here are very palatable, especially in hot days. While the Sheikh busied himself preparing for our entertainment, I made casual inquiries about the village and villagers. The *mizbalah* is here, as in other villages, the most thriving concern. On one side the houses are entirely hidden behind a huge dunghill. All manner of refuse and rubbish has been thrown there for ages, and now it is hardly an exaggeration to say it is bigger than the village itself! Close by the base of this great heap I found inscription No. 7. In these circumstances I will be easily understood when I say the atmosphere is not pure. A jocular youth in the hotel at Jericho once pronounced the ancient city of palms to be now the *Fabrîk*—manufactory

of flies, mosquitoes, and such-like for the whole of Syria. I have seen Jericho about its worst, and am sure the lad had never visited 'Adwân. The flies seem to be millions of myriads strong. Going over certain parts they rise like a dark cloud around you at every step. They are about the only creatures that have any strength. The villagers are a very sickly lot. They are old, withered men before they are fifty. When a child is born it is not really expected to live. When one reaches the age of eleven or twelve it is regarded as hardly less than a miracle. But the fevered, weakly condition of all is fully explained when the water supply of the place is seen. The fountain rises a little to the north-east of the village. It would be very easy to make a convenient reservoir, protecting from pollution the water to be used for domestic purposes. Abortive attempts to do this have evidently been made from time to time ; but anything like thorough work is not to be expected here. The spring is fairly copious, but the water at once collects in a muddy pool. Hither come the cattle to drink, trampling all round and through it ; hither come the pious Moslems to wash prior to prayer ; and hither come the women with their jars to carry home the needed supplies. Consider these mighty odoriferous mounds, the swarming flies, this pool of filthy water, and one can wonder no more that men are sickly, women feeble, and that they regard it as a special interposition of Providence on their behalf when their children survive the perils of infancy—for these humble peasants have all the passionate longings of the Orient, to see a great posterity.

Not far to the north were several clumps of trees ; above the green foliage the red tile roofs of El Merkez rose pleasantly. This is the seat of the governor of the Haurân. The position is both civil and military, but his functions are prevailingly military. A soldier of some distinction is always chosen for the post. The Turks have never felt perfectly sure of their hold upon this district. It is difficult to maintain any satisfactory authority over the nomadic tribes that roam over its length and breadth. The common peasantry might not cause much trouble ; but the free-spirited Druzes must also be reckoned with, and in their wild mountains and rocky fastnesses of *El Lejâ*, they are foemen by no means to be despised. The nearest approach to tranquillity was attained under the *régime* of the brave and chivalrous Memdûh Pasha. He was a soldier who was respected and admired even by those on whom his hand lay heaviest. *Memdûh* by name—"the praised one," he is *Memdûh* also in fact, and his fame will linger long in the towns and villages, and among the far-spreading encampments of Haurân.

Of *El Merkez* and the Monastery of Job—now Turkish barracks and Government offices—of *Sheikh Sa'ad* and *Nawa*, Mr. Schumacher has given an excellent account ("Across the Jordan"). Here there is a post and telegraph office ; but the officials are so absorbed in Government business that the traveller may consider himself extremely fortunate if his telegram is sent off in anything less than three days after it is given in. As to waiting for a reply, you might almost go and fetch it yourself in the time. El Merkez consists of two straggling streets, running at right

angles to each other. To the south of that running east and west is the so-called "Monastery of Job." Entering by an old gateway, the post office is to the left. Round a large courtyard is a series of rooms ancient and modern, occupied by soldiers. South of this enclosure, reached by a small door in the wall, is the sanctuary, where the patriarch of Uz and his son lie buried. His wife's tomb is shown on the side of the street in a little grass and weed-covered plot. The tombs in the sanctuary are now scrupulously guarded from profanation, fenced off by a railing, and covered with green cloth. The floor in front of them is used largely by the faithful in the garrison for prayer. Just before the door, under the shadow of a great tree, is a fountain for ablutions. The water is brought some distance in pipes, and is the same as that which supplies the village.

The great man himself, who sat under a canopy at the side of the courtyard in company with his officers, cordially returned my salutation. Meantime, Mohammed had been charming himself retailing the story of his master's greatness to a few inquisitive soldiers who had gathered about him. Doctors Post and Porter, of Beyrout, must have been somewhere in the neighbourhood at this time, in quest of botanical specimens. Their scientific interest did not commend itself to the favour of the powers that be, and they were unhappily stopped a little to the south and sent back to Damascus. This we did not learn until our return, and considering the end of their enterprise it is perhaps as well that we did not meet. No objection was made to our progress, nor was I asked any inconvenient questions.

Riding along by the vineyards that stretch between El Merkez and *Sheikh Sa'ad*, we entered the latter village and rode up to the sanctuary, where the great attraction is *Sakhret Ayyûb*. The sanctuary is built of basalt; the roof, which is of solid slabs of the same material, is supported by a double row of square pillars. On one of the arches is carved a cross, telling of Christian possession; but originally no doubt it was a heathen temple. In the floor stands the big rock of which Mr. Schumacher has given such a full description. It is a monument of hoar antiquity; the hieroglyphic inscription on it proves it to date at least from the time of Rameses II. The sanctuary and stone are greatly revered by the villagers.

The place is named after *Sheikh Sa'ad*, the leader who brought hither the company of Soudanese, whose descendants now form almost its sole occupants. Here only in Syria do you find a village community entirely black. The Sheikh, of course, has duly found his position in the Arab Valhalla, and fairly divides the local honours with the ancient patriarch. The village is built on a rocky mound, and on the south-eastern shoulder of the mound stands the sanctuary, visible, with its white dome, for many miles on every side. At the bottom of the hill, towards El Merkez, a beautiful fountain bursts from the rock, and over its waters is built what is now known as *Ḥammâm Ayyûb*, "the bath of Job." It stands open, and is used indiscriminately by all. As the stream escapes, and

circles away through the gardens and orchards, spreading beauty and fertility along its banks, what a contrast the scene presents to the dreary deserts of the Soudân. Considering this, one can partly understand why these dark-skinned folks should offer hardly less than Divine honours to the man who led their fathers out of the waterless wastes of the far south, to settle in what must have seemed to the eyes of the desert dwellers a very paradise.

Wherever you find anything like a shop, be it hut or tent, among peasantry or Arabs, there you will find either tartaric or citric acid, or both. A ransom is charged for a very small quantity, and it is carried very carefully tied up in a corner of the dress or kufîyeh. A bit is taken by times, and sucked for a moment, then carefully restored to its quarters. They prize it greatly, believing that its astringent properties exercise a wholesome and beneficent influence on the whole system. Here we provided ourselves with a stock, which proved of great service in our wanderings. We returned through El Merkez to 'Adwân, and after refreshment, and such rest as the flies permitted, I rode down in the quiet of evening to *Tell 'Ashterah*. It is only half an hour distant to the south-east. I rode round the base, and then round the top. At intervals along the steep sides there is an outcrop of very ancient ruins, particularly on the northern slope. It is impossible to make anything of these at present, but, doubtless, excavation would bring much of interest to light. The top is shaped almost like a horseshoe, open to the north, with a considerable depression in the midst. A great cluster of sheepfolds, built of the ancient building stones, crowns the north-western ruin. The massive approach and gateway, with watch towers or guard houses, now a huge heap of blackened ruins, lies to west of the hill, not to east, as Dr. Merrill gives it. Everything about the hill betokens that in hoar antiquity it was a place of importance and great strength. The horseshoe shape alone is very suggestive of *Karnaim*, "the two horns"; but it will hardly do to rest identification on such slender evidence. Lying there in the calm evening, the sun low in the west, casting long shadows eastward, it was impossible not to dream of what rich spoils of ancient lore may lie deep hidden in the hill's dark heart, waiting but the spade of the excavator, to enhance beyond all thought the history of the Orient. From fountains rising to the north-east, streams of delightful, cool, clear, sparkling water sweep round the base, through reedy meadows. What a chance for the inhabitants of 'Adwân if they were only awake to their own interests! But, of course, if they came hither, they would bring their dirty indolent habits with them: and these flashing pools would soon emulate the muddy hole whence they now draw their supplies.

The change from the sweet, fresh, free hill top, with far-reaching vision of the ancient land in the midst of which it stands, back to the confined, stuffy, insect-infested Meḍâfeh, was not a very pleasant one. Khalîl's bustling activity was the one refreshing element in the place. There is an unwritten law in these villages which ordains that the expenses of the Meḍâfeh shall fall as equally as possible upon the whole

community. Just how each shall contribute towards the entertainment of strangers is a matter for individual arrangement. The Sheikh represents the community, and in their name proffers welcome and cheer. The entire population of the village, work being over for the day, gathered at sunset round the Sheikh's dwelling. The men occupied the courtyard in front of the Meḍâfeh, the women and children wandering about without the enclosure, craning their necks for a glimpse of the visitors. The house in summer is of use really only as a shelter from the sun. As soon as he has lost his power, and the shadows creep up the valleys and across the plains, all come forth to revel in the cool of evening. Supper was served in the yard. A mighty trencher of *burghal*, prepared wheat, with *samn*, was placed in the midst—the very best the village had to offer. We were told off in relays, strangers first, of course, and squatting around the dish, with bread and fingers attacked the steaming mass. It speedily vanished before this vigorous and repeated onslaught, but not until all had eaten, and had concluded, each touching his brow with shining fingers, with satisfied *el hamdu lillahs*. The departure of light was almost coincident with the removal of the utensils. Pipes and cigarettes were produced all round, and as the darkness thickened the smoke mingling therewith increased the obscurity, until a man's position could be determined only by the glowing point of burning tobacco, or the gurgle of his nargîleh. The large company of Fellahîn settled down in the most business-like manner to their evening's enjoyment. Their relations with the Government, the Registration question, the cholera, and its probable effect on the sale of their grain, did not detain them long; and, before the first pipe was smoked, their beloved pastime was in full swing, and tales were told fit to make each particular hair wriggle up with nervous excitement. I thought to interest them with descriptions of our western wonders, the telephone, the phonograph, the railway, of which they had the most hazy ideas, ocean steamers, the implements of war, our mighty cities with their rushing industries. They tolerated what must have seemed to them my interminable loquacity, with what grace they could, as courtesy to the stranger required. For what interest did the things whereof I spake possess compared with the supernatural agencies which hemmed in their own lives in these remote solitudes! Did I know anything of enchantments? was their eager question. Certainly they only half believed my denial, and none would have wondered beyond measure if mounds and village had all disappeared before the morning. They told me of a ruin which lay somewhere to the north-west, with huge scattered columns, and dark underground windings where tradition had it that vast treasure lay concealed. There was no doubt about the ruin, for many present had seen it as boys. But there came one over-curious foreigner, who walked over the place and purposed to return and excavate: and from that day to this the ruin hath not been visible to any human eye. Many a weary hour has been spent wandering in the neighbourhood, and every foot of the

soil where once it stood has been carefully explored in vain. Thus do the guardian spirits of the place preserve it from the hand of the spoiler!

Khalîl stirred up the embers of a dying fire, casting a ruddy glow over the swarthy faces in the darkness, and to the merry music of mortar and pestle, water was boiled for coffee. Mohammed produced tea from our stores, and some tasted the beverage of the *Franjies* for the first time. It would not be easy to displace the coffee, but if only price permitted, the "cup that cheers," &c., would soon make a good second among these people. This, however, was only by-play; the serious business of the evening went forward apace. Did I know *Wady en Nâr*—"Valley of Fire"? It was a deep vale not far distant, and a noted resort of the *Jân*—"fairies." The sides, as in most of the Jaulân valleys, are very steep and difficult of ascent. If you stray along the top of the left bank, and look carefully, you will see, about midway up the opposite side, a small doorway, with doorposts and lintel of stone. It stands open; and if the sun is in the right direction, his rays striking within, you may catch, in the cave beyond, the glitter of red gold. No man can guess the wealth there stored; but, alas! for the poverty-stricken Hawârny, it is effectually guarded. You go down into the valley, and there the difficulties begin; for while the doorway is easily seen from the opposite bank it is next to impossible to tell here where to climb. Then the dry earth rushes beneath your feet, and it would be almost as easy to climb a soft snow wreath. Finally, if you do discover and reach the door, only at your peril may you approach; for from the atmosphere there is distilled "a ghastly dew," which drip, drip, drips from the lintel on to the earth below, and these strange dew-drops are possessed of marvellous and awful power. If one falls on a piece of wood it is torn into fibres, if on stone or iron it is shivered into fragments, if upon any part of a man the Irishman's "smithereens" are nothing to what he would become! What wonder if the courage of men oozes out of their finger-tips as they confront this mysterious door! So would they have me believe, that from the opposing bank when light favours, these hungry men gloat upon the shine of the precious metal, which they may never handle!

Then came a story which concerned *Umm el Jamâl*, an ancient city whose blackened walls may be seen away on the plain to the south-east, from the minaret of the great Mosque in Bozrah. In a cavern under this city the prophet Mohammed of sacred memory had concealed many things of unspeakable preciousness. Fearing the coming of the infidel, he had placed a guard in the cavern, before which every man who had ever attempted to enter had gone powerless or fallen down in a fit. It consists of 40 giant negroes, an enormous camel, and a snake whose vast sinewy folds remind one most of "that sea-beast, Leviathan, whom God, of all his works, created hugest, that swim the ocean stream." At the sound of an approaching footstep they all spring up from apparent torpor, and with a mighty shout and terrific threatening aspect, raise barriers of dread which the boldest never yet hath passed.

These long centuries of watching in the darksome cave have not wearied them, nor hath the age-long fast in any degree impaired their natural force.

Belief in these stores of hidden treasure is kept alive by occasional discoveries of coin. Only a few months before my visit, a workman, digging for a foundation in Bozrah, came upon a jar full of old silver and golden coins. Several who were working near him heard of his find, and gathering round him, a promise of silence was exacted from each, and the treasure trove was divided among them. But there were too many to keep a secret. By and bye the Government got wind of the affair, and all suspected of connection with it were promptly arrested. The erewhile fortunate men were soon detected, and, as the price of freedom, had to disgorge their share of the treasure. One man, however, stoutly maintained his innocence of the whole concern, and he was still being afforded leisure to revise his declaration in one of his Imperial Majesty's prisons. This was all decidedly discouraging. Yet every man of these folk trusts that one day he will stumble across concealed wealth, which will make him independent of work during the rest of his natural life.

A very long-winded fellow now took up his parable, and retailed to the company, who listened with breathless eagerness, a tale, which was simply an Arabic variant on the old Greek story of the fair but faithless Helen and the beautiful but unworthy Paris. The variations were eminently to the Arabian taste. I gathered myself quietly into my "shoe"; the sound of the tale-teller's voice, in its monotonous half-chant, acted as a lullaby, and soon I was far away in the land of dreams, where the supernatural is ever at home.

(*To be continued.*)

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1887.

By James Glaisher, F.R.S.

The numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months. The maximum for the year, 27·709 inches, is in February. In column 2 the lowest reading in each month is shown; the minimum for the year, 26·978 inches, is in January. The range of readings in the year was 0·731 inch. The numbers in the 3rd column show the range of readings in each month, the smallest, 0·129 inch, is in July; and the largest, 0·730 inch, is in January. The numbers in the 4th column show the mean monthly pressure of the atmosphere, the highest, 27·478 inches, is in October; and the lowest, 27·248 inches, in August. The mean pressure for the year was 27·381 inches. At Sarona the mean pressure for the year was 29·822 inches.

(*To face p.* 184)

MONTHLY METEOROLOGICAL TABLE

Deduced from observations taken at Jerusalem, by JOSEPH GAMEL, in a garden well within the city, about 2,500 feet above the level of the Mediterranean Sea, open on all sides.
Latitude, 31° 46′ 40″ N., Longitude, 35° 13′ 30″ E.

Months.	Pressure of atmosphere in month.				Temperature of the air in month at 9 a.m.							Mean readings at 9 a.m.			Vapour at 9 a.m.			Degree of humidity.	Weight of a cubic foot of air.	Direction of Wind. Relative proportions of.								Mean amount of cloud.	Rain.	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all highest.	Mean of all lowest.	Mean daily range.	Mean.	Dry bulb.	Wet bulb.	Dew point.	Elastic force of vapour.	Weight of vapour in a cubic foot of air.	Additional weight required for saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.		Number of days on which it fell.	Amount collected.
1887.	in.	in.	in.	in.	°	°	°	°	°	°	°	°	°	°	grs.	grs.	grs.	°	grs.										in.
January	27·708	26·978	0·730	27·375	62·0	27·0	35·0	50·5	34·5	16·0	42·5	46·3	42·8	38·9	·237	2·8	0·9	76	501	1	6	5	4	0	8	3	4	5·2	12	12·45
February	27·709	27·231	0·478	27·455	73·5	31·0	42·5	55·2	40·3	14·9	47·8	50·4	44·6	38·5	·234	2·7	1·5	64	499	5	3	8	2	1	2	3	4	5·2	6	4·16
March	27·557	26·995	0·562	27·416	79·8	30·5	49·3	61·9	42·5	19·4	52·2	54·3	48·0	41·9	·265	3·0	1·8	63	494	1	4	7	2	0	4	5	8	4·4	8	3·75
April	27·551	27·078	0·473	27·338	85·5	40·5	45·0	75·2	50·5	24·7	62·8	61·1	54·3	48·4	·340	4·1	1·9	68	486	0	2	5	8	5	2	4	4	5·9	2	0·85
May	27·635	27·253	0·382	27·398	94·0	38·5	55·5	76·9	52·3	24·6	64·6	70·6	55·6	44·1	·290	3·2	5·0	39	478	6	3	2	3	0	3	3	11	1·7	2	1·25
June	27·430	27·246	0·184	27·319	97·8	52·0	45·8	86·9	59·1	27·8	73·0	78·6	65·1	55·8	·446	4·7	5·7	45	469	4	1	0	0	1	4	3	17	0·8	0	0·00
July	27·315	27·186	0·129	27·254	97·8	54·0	43·8	89·0	62·0	27·0	75·5	82·0	67·5	57·7	·478	5·1	6·6	44	465	2	0	0	0	0	1	9	19	1·1	0	0·00
August	27·321	27·174	0·147	27·248	102·0	56·0	46·0	91·9	61·8	30·1	76·8	84·5	75·4	69·4	·720	7·6	5·0	60	461	3	0	0	0	0	0	16	12	1·3	0	0·00
September	27·586	27·253	0·333	27·371	96·5	51·0	45·5	87·0	57·6	29·4	72·3	79·8	70·1	63·5	·585	6·2	4·7	57	468	6	1	0	0	1	1	12	9	1·3	0	0·00
October	27·578	27·377	0·201	27·478	94·0	51·0	43·0	89·0	60·4	28·6	74·7	83·4	71·1	63·0	·574	6·0	6·1	50	467	2	7	2	5	0	3	6	6	2·1	0	0·00
November	27·576	27·339	0·237	27·462	82·5	38·0	44·5	70·7	46·6	24·1	58·6	65·9	59·7	54·7	·428	4·7	2·3	68	483	3	4	1	3	2	3	6	8	3·8	4	0·60
December	27·615	27·263	0·352	27·452	65·0	28·0	37·0	57·0	37·4	19·6	47·2	53·1	49·6	46·1	·312	3·5	1·0	77	496	0	6	5	3	2	6	3	6	5·0	12	6·72
Means	27·548	27·197	0·351	27·381	85·9	41·5	44·4	74·3	50·4	23·9	62·3	67·4	58·7	51·8	·409	4·5	3·5	59	481	sum. 33	sum. 37	sum. 35	sum. 30	sum. 12	sum. 37	sum. 73	sum. 108	3·1	sum. 46	sum. 29·81
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

The highest temperature of the air in each month is shown in column 5. The highest in the year was 102° on August 21st ; on this day at Sarona the maximum temperature was 91°. The first day in the year the temperature reached 90° was on May 9th, and there were 7 other days in this month when it reached or exceeded 90° ; in June there were 9 days ; in July 15 days ; in August 18 days ; in September, 9 days ; and in October 14 days. Therefore the temperature reached or exceeded 90° on 73 days in the year. At Sarona the temperature reached or exceeded 90° on 25 days in the year ; the highest at Sarona, viz., 100°, took place on October 29th ; on this day at Jerusalem the maximum temperature was 89° ; the first day the temperature reached 90° was on April 10th.

The numbers in column 6 show the lowest temperature of the air in each month ; the lowest in the year was 27°·0 on the 23rd, 26th, and 27th of January ; the temperature was below 40° in January on 28 nights ; in February it was below 40° on 17 nights ; in March on 11 nights ; in May on 2 nights ; in November on 1 night ; and in December on 25 nights. Therefore the temperature was below 40° on 84 nights in the year. The yearly range of temperature was 75°·0. At Sarona the temperature was below 40° on only 15 nights in the year ; the lowest in the year, 32°·5, took place on January 28th. The yearly range of temperature at Sarona was 67°·5.

The range of temperature in each month is shown in column 7, and these numbers vary from 35° in January to 55°·5 in May. At Sarona the range of temperature in each month varied from 27° in July to 54° in April.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, 50°·5, is in January, and the highest, 91°·9, in August. At Sarona of the high day temperature the lowest, 63°·4, was in January, and the highest, 88°·5, in August.

Of the low night temperature, the coldest, 34°·5, is in January, and the warmest, 62°, in July. At Sarona, of the low night temperature, the coldest, 44°·0, was in February, and the warmest, 69°·1, in August.

The average daily range of temperature is shown in column 10 ; the smallest range, 14°·9, is in February, and the largest range, 30°·1, is in August. At Sarona, of the average daily range of temperature, the smallest, 18°·5, was in January, and the largest, 25°·1, was in April.

In column 11 the mean temperature of the air in each month is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature is January, 42°·5, and the month of the highest, August, 76°·8. The mean temperature for the year is 62°·3. At Sarona, of the mean temperature, the month of the lowest was January, 54°·1, and that of the highest, August, 78°·8 ; the mean temperature for the year at Sarona was 66°·5.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-built thermometer taken daily at 9 a.m., and in column 14 the

mean monthly temperature of the dew point, or that temperature at which dew would have been deposited, is shown; the elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air in January and February is as small as $2\frac{3}{4}$ grains, and in August as large as 7·6 grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100; the smallest number indicating the driest month is 39 in May, and the largest, 77, indicating the wettest month in December. The weight of a cubic foot of air under its pressure, temperature and humidity at 9 a.m. is shown in column 19.

The most prevalent wind in January was S.W., and the least prevalent was S. In February the most prevalent was E., and the least was S. In March the most prevalent winds were N.W. and E., and the least was S. In April the most prevalent was S.E., and the least was N. In May the most prevalent was N.W., and the least was S. In June the most prevalent was N.W., and the least were E. and S.E. In July the most prevalent wind was N.W., and the least were E. and its compounds. In August and September the most prevalent were W. and N.W., and the least were E. and compounds of E. In October the most prevalent were N.E., W., and N.W., and the least was S. In November the most prevalent was N.W., and the least was E. In December the most prevalent winds were N.E., S.W., and N.W., and the least prevalent wind was N. The most prevalent wind for the year was N.W., which occurred on 108 times during the year, of which 19 were in July, 17 in June, and 12 in August, and the least prevalent wind for the year was S., which occurred on only 12 times during the year, of which 5 were in April, and 2 in both November and December. At Sarona the most prevalent wind for the year was S.W., which occurred on 97 different days, and the least prevalent wind was E., which occurred on only 12 times during the year.

The mean amount of cloud is shown in column 28; the month with the smallest amount is June, 0·8, and that with the largest amount, April, 5·9. Of the cumulus, or fine weather cloud, there were only 7 instances in the year. Of the nimbus, or rain cloud, there were 30 instances in the year, of which 8 were in January, 6 in February, and 5 in both March and December, and only 2 from May to October. Of the cirrus there were 9 instances; of the cirro stratus, 31 instances; of the stratus, 3 instances; of the cirro cumulus, 68 instances, of which 12 were in February, and 10 in January; of the cumulus stratus there were 45 instances, and 172 instances of cloudless skies, of which 29 were in August, 26 in July, and 23 in June. At Sarona there were 104 instances of cloudless skies, of which 17 were in October, 14 in May, and 13 in September.

The largest fall of rain for the month in the year was 12·45 inches in January, of which 2·88 inches fell on the 23rd, 2·10 inches on the 22nd, and 2·09 inches on the 15th. The next largest fall for the month was 6·72 inches in December, of which 3·34 inches fell on the 15th. No rain fell from May 2nd till the 15th of November, making a period of 196

consecutive days without rain. The fall of rain for the year was 29·81 inches, which fell on 46 days during the year. At Sarona the largest fall for the month in the year was 5·74 inches in January. No rain fell at Sarona from May 2nd till November 14th, with the exception of September 12th, on which day 0·08 inch fell, so making periods of 132 and 63 consecutive days respectively without rain. The fall of rain for the year at Sarona was 17·06 inches, which fell on 43 days during the year.

NOTE ON THE HÆMATITE WEIGHT FROM SAMARIA.

By Ebenezer Davis, Esq.

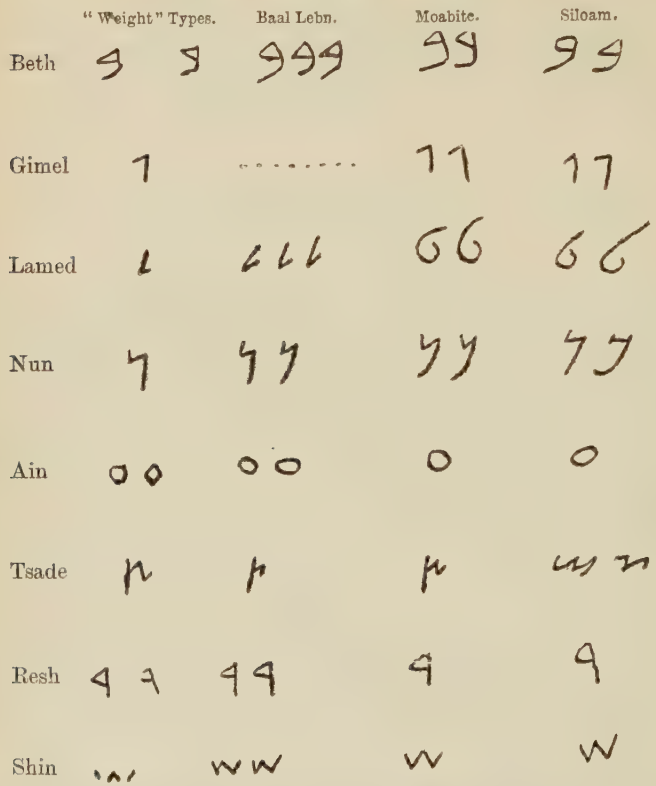
Perhaps the greatest charm of archæological study lies in the fact that fresh subjects of interest are constantly being found even in the most unpromising lines of research, and in the discussion arising therefrom. What to the uninitiated would appear to be only a few illegible and unmeaning scratches on a piece of brick or stone, will in the hands of the *cognoscenti* prove to be matter of the greatest importance for the amplification of language, science, and history. Take, for instance, the little spindle-shaped object now known as the "hæmatite weight from Samaria." Here we find a piece of stone inscribed with a few ancient characters giving rise to a prolonged and animated discussion between half a dozen scholars, each of whom has something new and important to say about it.

The stone was found to have an inscription—then arose questions as to the character and language in which the inscription was written, and lastly, its meaning, on which point much difference of opinion has arisen.

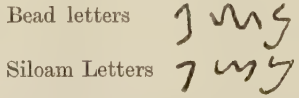
Having given considerable attention to this short text, I wish to say that it appears to me to be an undoubtedly genuine inscription in the North Semitic language and character, belonging possibly to as early a period as the 9th century B.C., if one may be allowed to judge from the similarity of the script to that of other Palestinian texts of known date.

There are eight letters on the weight, three of which are twice repeated, and all in the same style of writing, which is that of the Moabite stone and other epigraphs of a very early period. Indeed, some of the letters of this text resemble the types found on the fragments of the Baal Lebanon bowl, which are considered by good authorities to exhibit the earliest known forms of the Phœnician alphabet. Comparing the characters on the inscribed bead from Jerusalem with those of the weight, we find on the former a resemblance to the style of writing of the Siloam inscription, more especially in the zig-zag form of the Tsade, and the short curve at the bottom of the upright stroke of the Nun. I have endeavoured to show the palæographic affinities of these two short texts in the following table :—

Comparative Study of the Eight Characters on the Weight brought by Dr. Chaplin from Samaria.



The Three Characters on the Jerusalem Bead compared with their equivalents in the Siloam Inscription.



These comparisons will, I think, justify us in ascribing a very early date to the weight, if not to the "bead"; I believe them both to be very old.

The inscriptions on these two objects, although very short, present considerable difficulty, and appear to have occasioned much discussion. My knowledge of the dispute amounts to no more than I have been able to glean from the October *Quarterly Statement*. What has been said as to

the identity of the roots נצג and יצג is nothing new, as may be seen by referring to Gesenius, or Fuerst, or any other good Hebrew lexicon. The *Kal* of these verbs is hypothetical, not being found in any portion of the sacred writings. The same may be said of the cognate root יצב. The general idea of all these verbs is *to set, put, to make certain*, and in *hiphil* to establish, determine, *set up firmly*. A noun derived from any of these roots may, therefore, be very reasonably assumed to have the sense of a *fixed, firm, established thing, i.e.*, a standard, either of weight or measure. The noun נציב from the cognate root נצב, is used in the sense of *a thing set* up, a *pillar* (Gen. xix, 26).

It would be interesting to determine whether or not this weight is definitely related to the gerah, shekel, maneh, and talent—Hebrew weights of known value.

The division of the larger metrical units into four parts appears to have been customary among the ancient Hebrews, as we find in 2 Kings vi, 25: "And there was a great famine in Samaria: and behold they besieged it, until an asses head was sold for fourscore pieces of silver, and the fourth part of a cab ורבע־הקב of dove's dung for five pieces of silver."

This is similar to רבע נצג, the formula of the "weight." Perhaps some one of the many learned contributors to the *Quarterly Statement*, being well up in ancient metrology, may consider this matter worthy of attention, and so may be able to give us some valuable information on this very interesting question.

The word של "of" appears to have occasioned much difference of opinion between the late Professor Robertson Smith, Dr. Sayce, and others, Professor Smith refusing to accept Dr. Sayce's rendering of it. This is generally considered to be a late word. As used in Rabbinical Hebrew, it is a particle denoting the genitive case, and as such its use is more frequent than in the earlier Hebrew literature. This is certainly true, but I see no reason on that account to suppose that it did not exist in the earlier form of the language. The Rabbinic dialect has preserved elements of the Israelitish tongue which have doubtless descended from the popular colloquial idiom of very early times. The persistence of ancient tongues in the East is very remarkable. Major Conder once informed me that he recognised the dialect of the Tell Amarna letters, as still surviving in the speech of the peasantry in many districts in Palestine, words being used in senses in which they never occur in the Biblical writings. I do not think that we know enough of Hebrew from its extant literature to be able to pronounce authoritatively as to the exact origin and date of dialectical forms in the language, since we cannot reproduce it in its entirety at any one period. There is certainly very great difficulty in seeing how a word can be "late" which is found written in characters of an alphabet, the peculiar forms of which warrant us in attributing to it an antiquity of nearly 3,000 years. If של really occurs on the hæmatite weight, it must be rash any longer to pronounce

it a late word. If it be so, no reliance can be placed on palæographic *criteria*. Either palæography or Biblical criticism must be at fault, it being impossible that both can be right.

שׁל is stated by Gesenius, and those who follow him, to be a compound of אשׁר, *which*, with the prefix ל, *to*, and so marking the genitive. Fuerst (Lexicon, *sub voce*) says decidedly, "without a preposition it is used only in modern Hebrew and Phœnician." He certainly overlooked one place in which the word occurs uncompounded—Sol. song iii, 7: "Behold his bed, even Solomon's." הנה מטתו שׁל שׁלמה—Gesenius also makes the same assertion. It may be noticed that the shortening of אשׁר to שׁ occurs in the Book of Judges (vi, 17). This, if not the oldest book of the Old Testament, certainly contains some of the oldest forms of Israelitish speech. שׁל occurs in a compound form in various books of the Jewish Canon, but I cannot find a trace of its first origin, other than the shortening of אשׁר to שׁ. According to Cocceius, שׁל=ש+ל, which is no doubt the truth. The difficulty, in view of recent evidence, is to determine at what period in the history of the language the shortened form of אשׁר was first used by good writers. To say the least, it seems risky to fix the authorship and date of Hebrew writings by the use, or non-use, of grammatical forms, the precise age of which has not been ascertained. This kind of criticism imparts to modern Biblical teaching so much of rashness and inconclusiveness, that many intelligent students of the Bible regard with distrust very much of the outcome of the so-called "critical method," and even refuse to acquiesce in any scientific treatment of the Bible, because in the hands of some the thing has been carried much too far.

In view of recent discoveries in Palestine, it would seem that the conclusions arrived at by some scholars as to the late introduction of the art of writing into that country, must undergo considerable modification in the interest of truth. We know very little with certainty as to the precise date at which Palestinian peoples first acquired this art, although we may reasonably assume from ascertained facts that the Beni Israel had a well developed alphabet as early as 1000 B.C.

It may be clearly seen that certain localities had definite graphic forms peculiar to themselves; as for instance, those of the Jerusalem alphabet, which may be recovered from the Siloam inscription, and the Jerusalem "bead." In proof of this, the long and curved strokes of many of the letters of this alphabet may be compared with the shortened and angular forms of the letters on the Baal Lebanon bowl, and with the closely related script of the "weight."

These few remarks are offered with a desire that they may throw a little more light on Dr. Chaplin's valuable "find," a *resumé* of the whole discussion as to which, by some competent authority, could not fail to be both interesting and valuable.

Southampton, October 30th, 1894.

THE HÆMATITE WEIGHT.

The particle שׁל need hardly be considered late, since ש for אשׁר occurs in the Song of Deborah (Judges v, 7), and in Judges vi, 17, vii, 12, viii, 26, 2 Kings vi, 11, as well as on the Moabite stone; but I fail to see any reason for the conclusion that these letters on the Samaritan weight refer to this particle. On one side it has רבע נצג, or "quarter of the standard," and on the other רבע שׁל, which would thus be made to mean only "quarter of that for." Dr. Robertson Smith arrives at the conclusion that it means "quarter shekel"; and I may perhaps be allowed to say that I published the same suggestion in the *Quarterly Statement* long before this discussion arose.

The weight, it appears, is nearly 40 grains (39·2), which is an eighth—not a quarter—of the old Hebrew shekel of 320 grains. But in the Mishnah (*see* my paper on "Jews under Rome") the Galilean shekel appears to have been half that used at Jerusalem.

The weight is of great archæological interest, but seems to me to have no bearing at all on the critical question which has been involved in the controversy. C. R. C.

THE ASSYRIANS IN SYRIA.

The earliest notice of Assyrians in Syria yet known dates from 1150 B.C., when Assur-risisi reached Beirût, and left his monument at the Dog River. Mr. T. G. Pinches, of the British Museum, has, however, just published a record of the reign of Assur Uballid (about 1400 B.C.) which shows a yet earlier Assyrian invasion of Syria ("Journal Royal Asiatic Society," October, 1894, pp. 807–833). It begins with the settlement of a boundary between Assyria and Babylon. The son of a daughter of the Assyrian King, who was married to the King of Babylon, being on the throne, attacked Phœnicia—no doubt by his grandfather's order. The tablet relates how the Canites afterwards killed him, and how Assur Uballid revenged him (which was already known) by a terrible attack on the Canites in Babylon, when blood flowed "like the sea," and the writer says, "We overcame his forces, we were mighty against them; the army divided the spoil of the foe, and gathered much." "They came back prosperous." Kurigabzu II, son of Burnaburias, was set on the throne of Babylon, "and all who held their peace and gave service" were (left quiet?) The rest of the text refers to the conquest of Elam by Rimmon Nivari, at a later period, and to the accession of Assur Nazir Pal about 885 B.C., who appears to have imprisoned his own father and slain him, usurping the throne.

The passage as to Phœnicia appears to contain certain difficulties in translating, which, however, do not affect the general sense, which gives

a new and valuable episode in Assyrian and Syrian history. We gather from Judges iii, 10, that an early Assyrian invasion of Palestine occurred after the death of Joshua, about 1400 B.C., and this may be connected with the record now found. It seems to have preceded the conquest of Galilee by Rameses II (probably in the time of Jabur II of Hazor and Sisem), and it thus tells us what happened after the close of the Tell el Amarna correspondence, although that correspondence includes a letter of Assur Uballid. Most of the Babylonian letters, however, come from Burnaburias, and are thus earlier than Kurigabzu II. In considering early allusions to Assyrian captivity (in Num. xxiv, 22; Levit. xxvi, 32–44, for instance) this information is most important, showing that we need not look to the later age of Tiglath Pileser III (732 B.C.)

The passage referring to Phœnicia runs as follows :—

6 *gu-ma-ri SU-ti-i rab-ba-a-tam*
7 *ultu si-it AN Sam-si adi e-rib AN Sam-si Is-pur-ma ENNU BAS-e INA IR-su-nu*
8 *AL Bi ra-a-utu INA Ki-rib MAT SAR-SAR u-kas-sir PU cu-ub-bu ip-ti-e-ma*
9 *A-na mas-sar-utu du-un-nu-nu nise ina lib-si-naa bur-ris u se sib*

"6. All the hosts of the peoples; 7, from sunrise to sunset he sent (being angry at their wastings?); 8, the city *Birâutu* (or *Birâtu*), near the land of the Westerns (or Amorites) he besieged: (having dug a trench?) he took it; 9 (they had made a strong defence?) The people in its midst he caused to dwell (afar?)." The passages queried are differently rendered by Mr. Pinches, but do not perhaps affect the general sense.

Mr. Pinches supposes *Birâtu* to mean only the "fortresses" of Phœnicia, but perhaps Beirût is intended. It is often noticed in the Tell el Amarna letters as *Birûtu*. Incidentally (p. 828) Mr. Pinches mentions the word *Camar* for "house," which has been thought to be a Hittite word, though this is doubtful. It is interesting to note that the word occurs in Akkadian. For "being angry at their wastings" we might, perhaps, read "There was no master against their wastings." Mr. Pinches reads "till there was none from their goings."

C. R. C.

THE
PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

During the winter months, when excavation becomes difficult or impossible at Jerusalem, Dr. Bliss received the sanction of the committee to undertake a journey to the land of Moab, including the examination of Medeba, Kerak, and other places of historical interest beyond the Dead Sea. Dr. Bliss had the special advantage of a letter of recommendation from his Excellency Hamdy Bey, the well-known Director of the Museum of Constantinople. He was received most cordially by the Governor of Kerak, and was afforded the fullest permission to measure and make plans of buildings, to copy inscriptions, &c. After a journey of very great interest he got back to Jerusalem on April 2nd, and resumed the work of excavation. The report of his journey, with illustrations, is published in the present number.

Among other discoveries made by Dr. Bliss in this region is that of a previously unknown Roman fort and a walled town with towers and gates, like the interesting town of Mashetta.

To the great regret of the Committee, Dr. Bliss was seized with illness soon after his return to Jerusalem, and has had to be removed to Beyrout for change. The latest account received from Dr. Post, under date June 13th, is that he was then still feeble and required "entire rest for a month or so." In consequence of this, the report of the excavations has been written by Mr. Dickie, who also will carry on the work until Dr. Bliss's return.

The discovery of an ancient gateway at the south-eastern corner of the wall which Dr. Bliss has been tracing is of very great interest, suggesting, as it does, important questions with reference to the extent of the city in this direction at different periods of its history.

Major-General Sir Charles Wilson has favoured us with the following valuable note on this subject:—

"It is too early to write with any degree of certainty on the age of the interesting wall and gateway which have been discovered by Dr. Bliss. That

wall certainly enclosed Siloam, and the following statements seem to throw light on the subject. Josephus distinctly says ('Wars,' V, 9, § 4) that Siloam was outside the walls. Antoninus (570 A.D.) writes: 'The fountain of Siloa is at the present day within the walls of the city, because the Empress Eudocia herself added these walls to the city.' We have thus two definite statements—one, by a contemporary writer, that Siloam was outside the walls at the time of the great siege; the other, by a Western pilgrim, that the fountain was brought within the walls by Eudocia, who was at Jerusalem between 438–454. Eudocia's object was probably to protect the Church of Siloam, which, if not built by the Empress, could only have been recently erected. Theodosius (530 A.D.) mentions that the pool of Siloam was within the walls in his day; and the restoration of the walls by Eudocia is alluded to by Evagrius in his 'Ecclesiastical History' (i, 22).

"The wall and gateway discovered by Dr. Bliss are exactly in the position in which we should expect to find the wall and gateway of Eudocia, and the character of the masonry seems to indicate that both have been largely built with stones from older buildings. Other details equally point to a date not earlier than the fifth century. The spade has, however, so often proved historical notices to be wrong, that we must wait for the result of the further excavations which Dr. Bliss has been instructed to make before theorising. Those excavations will, it is believed, settle the question whether the wall described by Josephus followed the line of that discovered by Dr. Bliss, or, as I think, kept to a higher level and crossed the Tyropœon Valley above the Pool of Siloam. In any case, the discoveries are of deep interest, and we must all hope that Dr. Bliss will soon be restored to health and be able to continue the great work upon which he is engaged."

Herr von Schick has sent an account of the little-known but very interesting Armenian Convent of the Olive Tree at Jerusalem, together with plan of its church, which are published in the present number.

He is still following closely the work going on in the Muristan, and has supplied some further notes respecting it. The southern wall of the great cistern under the new Greek building north of the Muristan turns out, not to be of rock, as had been supposed, but of masonry, which could hardly, in Herr von Schick's opinion, have supported the old wall of the city.

The Rev. Theodore E. Dowling reports that tourists at Jerusalem hotels are beset with sellers of Palestinian coins. Within the last few years Jews at Jaffa, Hebron, Nâblus, and Cairo, have reproduced the following coins, specimens of which are in my possession:—

1. Shekel (silver) of Simon Maccabæus, "Year 3." In 1883 I was shown by different persons in Jerusalem two false half-shekels, but I am unable to remember whether they were of "Year 1," or "2," or "3," or "4."
2. Helmeted with cheek-pieces (obv.) of Herod I (copper; Greek inscription).

   This coin is re-issued, both thick and thin.

3. Several small silver coins of the Second Revolt under Simon Bar-cochab. Sold unblushingly in the Jewish Bazaars at Jerusalem as genuine.
4. Large copper coins (Palm-tree and Vine-leaf) of Simon Bar-cochab. Obverse and reverse of different coins are sometimes attached in these clumsily-designed forgeries. The original lettering is carelessly re-produced.
5. A plate full of the usual specimens of small Jewish copper coins was offered to me as a present at Nâblus, in July, 1893. One and all were false. They were brought from Cairo.

The Rev. J. E. Hanauer (of Jaffa) has suggested that a paragraph be added to put travellers in Palestine on their guard against other forged "Antiques," such as earthenware lamps, which are made wholesale at Nâblus, from ancient moulds, and modern imitations of them.

Caution is also needed in the purchase of large stone seals (generally black) bearing in Samaritan or Phœnician letters the inscription: "David, King, servant of Jehovah." Of these several exist. One of them was purchased by a late United States Consul in Jerusalem, and thought by him to be genuine.

Metal plates, with Phœnician, Hebrew, or Arabic inscriptions in ancient characters; little idols, cut out of hard limestone, are also offered for sale, but are generally false. It may happen that counterfeit "tear-bottles" are not as yet manufactured, but suspicions have been roused on inspecting many larger pieces of glass. In the Nazareth district Jews have been lately realising fancy prices for ancient glass sold in the United States of America.

Tourists are cordially invited to visit the Loan Collection of "Antiques" in the Jerusalem Association Room of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, *Hon. Sec.*

Owing to a variety of causes the Annual Jerusalem Association Lecture Course, as announced in the January number of the *Quarterly Statement*, was slightly altered. Nine Lectures were delivered. On April 9th Dr. Bliss (having just returned from Kerak) lectured on "Moab in March, 1895."

A few residents in Jerusalem have kindly interested themselves in the Loan Collection of "Antiques," in the room rented by the Jerusalem Association, opposite the Tower of David. Before the next tourist season it is hoped that this collection will be considerably enlarged.

Mons. Arséniew has presented to the Association specimens of Phœnician pottery.

Dr. Bliss loaned some stones from Herod's Palace, Jericho.

Mr. Herbert Clark's two glass cases contain seals (Phœnician, Greek, Roman, and one Hebrew seal from Silwân); Assyrian and Babylonian cylinders; Greek, Roman, and Hebrew coins; bronze spear arrow heads; stone chisels; tear bottles, and a mirror.

The Rev. Theodore E. Dowling's selection of Jewish and Palestinian coins fills a large glass case.

The Rev. J. E. Hanauer's flying fox is conspicuous.

Mr. C. A. Hornstein exhibits birds and ancient lamps.

Mr. David Jamal loans a black stone head, brought by him from one of the numerous tombs scattered round about Gadara.

Mr. G. R. Lees' photographs adorn the walls, and Dr. Wheeler's Torah was made use of in his Lectures on "The Jews of Jerusalem," and "Jewish Life in Palestine."

The Rev. J. E. Hanauer writes that he had been told by Jewish colonists at Kustîneh that the Synagogue of R. Gam'liel the younger (a grandson of St. Paul's celebrated teacher) had recently been discovered at Yebna, and that, when itinerating in Philistia, he visited the place, which is an old underground vault on the southern slope of the *tell*, now used as a stable. It is being visited by many Jews.

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Études d'Archéologie Orientale," par Ch. Clermont-Ganneau. Tome premier—deuxième partie. From the Author.

"Dictionary of the Bible," 2nd ed., Vol. I, Parts 1 and 2. John Murray. From the Publisher.

With reference to Mr. Murray's generous gift of the second edition of "Smith's Dictionary of the Bible," in two volumes, containing letters A to J, the Rev. Canon Dalton, C.M.G., writes :—

In these valuable volumes a large proportion of the articles have been entirely re-written, by writers recognised as specialists in their respective departments, and on a much more extensive scale than before, inasmuch as they deal with subjects on which recent research and criticism have thrown the strongest light, and concerning which the opinions of the best Biblical scholars have undergone the most noted change since the Dictionary was first published 32 years ago. For instance, the articles on Assyria and Babylonia have been re-written by Mr. Pinches, of the Department of Assyrian Antiquities in the British Museum; those on Egypt by the eminent Egyptologist, M. Naville; and those on Natural History by Canon Tristram. The Geographical articles by Sir George Grove, which were written several years before the Palestine Exploration Fund began its work in the Holy Land, and justly considered one of the most valuable portions of the original edition, have been revised, at his request, by Sir Charles Wilson and by Major Conder. Sir Charles Wilson has also re-written the article on the topography of Jerusalem, which now occupies no less than 79 double-columned pages, in lieu of the former article by the late Professor Fergusson. He has also added separate maps of the Tribes, and of other countries, with fresh illustrations of the sites of places, constructed in large measure from the surveys and drawings of the Palestine Exploration Fund. Indeed few articles of any importance have been reprinted in these two volumes without material alterations. For example, the article on the

"Acts of the Apostles," re-written by the lamented Bishop Lightfoot, occupies 18 pages, compared with a page and a half in the former edition; that on the "Gospel of St. John," re-written by Archdeacon Watkins, of Durham, fills 25 pages, compared with three in the former edition; that on the "Epistle to the Galatians," re-written by Dr. Salmon, Provost of Trinity College, Dublin, comprises 14 pages, compared with a page and a half in the former edition; the "Epistle to the Hebrews," re-written by Dr. Westcott, the present Bishop of Durham, fills 14 pages, compared with five in the former edition; the article on "Deuteronomy," re-written by Professor Driver, occupies 22 pages, compared with five in the former edition; the article on the "Apocrypha," re-written by Professor Ryle, of Cambridge, fills 37 pages, compared with four in the former edition; to the article on the "Gospels," by the late Archbishop Thomson, a supplement by Professor Sanday, containing 26 pages, has been added. These instances, to which many others might be added, will serve to show the pains and labour bestowed on the re-issue of a work absolutely indispensable to all Biblical students. The new first volume exceeds the old by more than 550 pages.

The following have kindly consented to act as Honorary Local Secretaries:—

James Yates, Esq., Chief Librarian, Leeds.

The Rev. Charles Druitt, The Vicarage, Whitechurch, Charmouth, Dorset.

The Rev. C. C. Waller, B.A., Diocesan Theological College, Montreal; and Douglas MacFarlane, Esq., 85, Churchill Ave, Westmount, Montreal; in place of the Rev. Commander Roberts, who has returned to England.

Sir Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

Supporters of the Fund will be gratified to learn that this valuable work has met with great appreciation in nearly every quarter of the globe, and from many learned societies. Copies have been ordered and supplied for the Royal Geographical Society; the Science and Art Museum and Trinity College, Dublin; the Free Kirk College, Glasgow; Queen's College, Cambridge; Mansfield College, Oxford; and for subscribers in Russia, the Netherlands, the United States of America, Australia, Japan, and China, besides Manchester, Edinburgh, Aberdeen, and other cities of our own country.

The following are some of the opinions which have been expressed by competent authorities respecting the value of this Map:—

"A Raised Map of Palestine must prove of the greatest interest to all who have visited or intend to visit the country, affording, as it does a picture *au vol*

d'oiseau of all the physical features. Mr. Armstrong's interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy such a journey a clear idea of the sort of country they may expect to see. . . . The educational use to which the map will be put will be very considerable."—*The Times.*

"There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand the holy sites can be inspected, the historical events of the narration can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this Raised Map before him a Moltke could sit and plan a campaign as if it were a chess problem."—*Daily News.*

"By the aid of such a Raised Map the untravelled student may picture the scenery of Palestine, under the allusions to its topography, and see where the roads of the country must run; he can follow the tracks of rival armies upon its battle-fields and understand better the conditions attaching to rival sites."—*Manchester Guardian.*

"It is certainly a most interesting and valuable Map, and in no other way, short of a personal visit, could one obtain so correct an idea of the contour of the Holy Land."—*Cambridge Tribune*, U.S.A.

"The Relief Map of Palestine is the most accurate that has yet been published of that country. It is based on the surveys made by Major Conder and Colonel Sir H. Kitchener for the Palestine Exploration Fund, and has been most carefully constructed by Mr. George Armstrong, who was himself employed on the survey. The relief enables the student to grasp at once the peculiar geographical and topographical features of the Holy Land and to understand the influence of those features on the history of the country and on the various campaigns from the conquest by Joshua to the expedition of Napoleon."—Sir C. W. Wilson, Major-General, R.E.

"Mr. Armstrong's Raised Map of Palestine is the only correct representation of the natural features of the country that has been published. It is scientifically accurate, and gives a better idea of the country than any flat map. It will be of great value to schools and to all scholars."—C. R. Conder, Major, R.E.

"I wish another copy of your Raised Map. I am greatly pleased with it, I do not think I would like to teach the Old Testament without it."—Professor George Adam Smith, Free Church College, Glasgow.

"It came through in excellent order and has been pronounced the best thing of the kind that we have ever seen."—The Very Rev. Dean Hoffman, The General Theological Seminary, New York.

"All the professors and students expressed the most complete satisfaction and admired the correctness and fine execution which more than answered their expectation. They anticipate great practical and scientific usefulness."—Hav. M. le Bachelet, Biblioth, St. Heliers, Jersey.

"I need not say that I am well pleased with the Map, and I must congratulate you upon the patience and skill which you have displayed in constructing it."—Charles Bailey, Congregational Church School, Manchester.

"The Map arrived safely. I am very much pleased with the Raised Map and its colouring; you seem to have taken great pains with it. I hope Bible

Students and Sunday School Teachers will come and study it."—W. H. RINDER, Philosophical Society, Leeds.

"I had the case opened and found the Map quite safe; it is a splendid piece of work and has given great satisfaction to the Committee."—C. GOODYEAR, Secretary and Librarian, Lancashire College.

"You have conferred an invaluable boon on all Scripture Students by your issue of the Raised Map. I shall not rest till I have one for my School."—The Very Rev. S. W. ALLEN, Shrewsbury.

"The Map is a beautiful piece of work and equally valuable to the historian, the geographer, and the geologist."—Captain F. W. HUTTON, Curator, Museum, Christchurch, New Zealand.

"The Map arrived all safe . . . and has given great satisfaction to everyone who has seen it."—The Rev. DOUGLAS FERRIER, Free Church Manse, Bothwell, N.B.

"The Map has come quite perfect and is much admired. You have erected a monument for yourself that will long endure."—Rev. THOMAS M. B. PATTERSON, Hamilton, N.B.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s.* 6*d.*, in cloth, 2*s.* 6*d.*, post free; non-subscribers, 2*s.* and 3*s.*

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans, and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscrip-

tions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

In the year 1880 M. Clermont-Ganneau published, in 19 parts, the first portion of a volume of "Oriental Archæological Studies," and is now about to complete the volume by the issue of the remaining parts. The prospectus of this valuable work will be found in our advertisement pages.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from March 25th to June 21st, 1895, was—from annual subscriptions and donations, including Local Societies, £224 14*s.* 6*d.*; from all sources—£419 14*s.* 2*d.* The expenditure during the same period was £517. On June 21st the balance in the Bank was £356 4*s.* 2*d.*

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesy, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund.

It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2*s.* 6*d.* each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *Bible Scenes in the Light of Modern Science.*
(3) *The Survey of Eastern Palestine.*
(4) *In the Track of the Israelites from Egypt to Canaan.*
(5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
(6) *The Recovery of Jerusalem*—(*Excavations in* 1894).
(7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
(8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *Excavations in Jerusalem*, 1868–70, 1894–5.
(2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
(3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*
(4) *Exploration in Judea.*
(5) *Galilee and Samaria.*

(6) *Palestine in the Footsteps of our Lord.*
(7) *Mount Sinai and the Desert of the Wanderings.*
(8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen. His subjects are as follows :—

(1) *The Palestine Exploration Fund.*
(2) *A Pilgrimage to Palestine.*
(3) *Jerusalem—Ancient and Modern.*
(4) *The Temple Area, as it now is.*
(5) *The Church of the Holy Sepulchre.*
(6) *A Visit to Bethlehem and Hebron.*
(7) *Jericho, Jordan, and the Dead Sea.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows :—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands ; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows :—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stone ; or, New Light on the Old Testament.*
(3) *Underground Jerusalem ; or, With the Explorer in* 1894.
Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research :—
(4) A. *The Story of Joseph ; or, Life in Ancient Egypt.*
(5) B. *The Story of Moses ; or, Through the Desert to the Promised Land.*
(6) C. *The Story of Joshua ; or, The Buried City of Lachish.*
(7) D. *The Story of Sennacherib ; or Scenes of Assyrian Warfare.*
(8) E. *The Story of the Hittites ; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows :—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

NARRATIVE OF AN EXPEDITION TO MOAB AND GILEAD IN MARCH, 1895.

By Frederick Jones Bliss, Ph.D.

In December, 1893, the Sublime Porte established the Mutassariflik or sub-province of Ma'an, with a Governor resident at Kerak, under the Wali of Syria, whose headquarters are Damascus. This territory was formerly under the practical control of various Arab tribes, including the quasi-Bedawin, the Mujêly of Kerak. How all travellers, from M. de Saulcy and Canon Tristram down to the most recent times, have been compelled either by prudence or by force to pay immense bakhsheesh to wild rulers of the land, is too plain a matter of history to be dwelt on here. The entry of the Turks to Kerak has changed all this. Hearing that the country had been rendered safe, and inferring that travellers would consequently begin to pour in, I felt that the Palestine Exploration Fund should be the first to take advantage of the new condition of things. The Committee having authorised me to make a short expedition to Moab, I consulted with our Commissioner, Ibrahim Effendi, and together we were fortunate in interesting Hamdy Bey, who kindly requested me to report to the Imperial Museum anything of interest that might be discovered. The expedition thus took an official character, which was of great service, as I hope these pages will show. The season also was favourable, for I had experienced the storms of March in Jerusalem, and knew how difficult would be continuous excavation. Curiously enough, almost no rain fell here this year in January and February, and it is the rain of March, which poured down during our absence, that revived the hopes of the people for the summer's water supply. The rain did not prove a serious obstacle to our expedition, for the longest detention was at Madeba, where there was plenty of work to do.

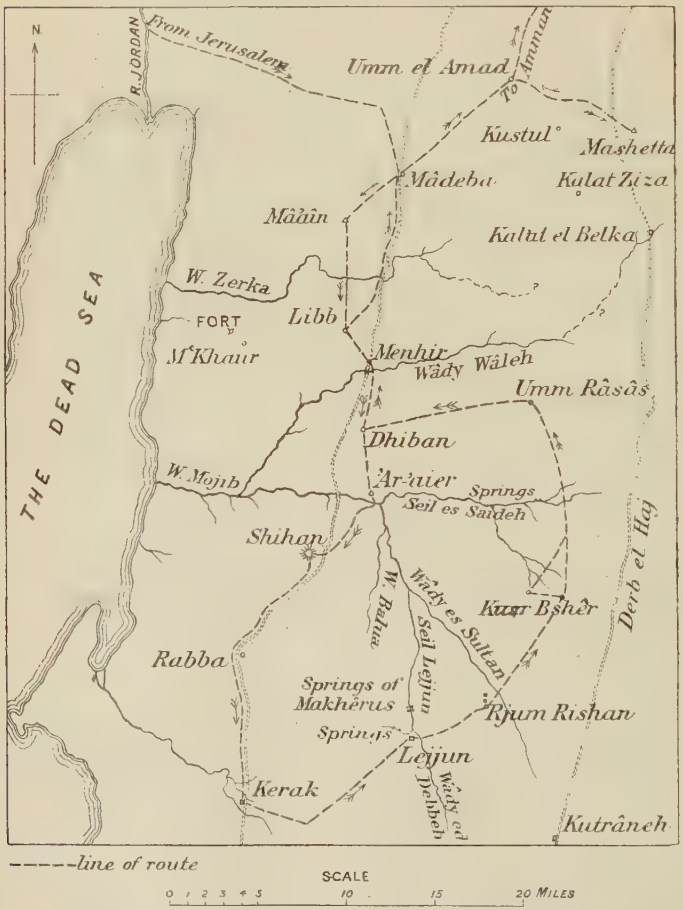
It is not my purpose to narrate in full the adventures of the journey, which would fill a volume, but to dwell only on what was real discovery, touching lightly on places and things described before.

On Wednesday, March 7th, at about noon, Ibrahim Effendi and I left Jerusalem for Jericho, accompanied by my foreman Yusif, or Abu Selim, as we generally call him, to distinguish him from Little Yusif, the cook. The latter had gone on ahead with our three tents, which we found pitched by 'Ain es Sultan. We also took two of our workmen from Silwân, whom we found very handy in exhuming buried stones with inscriptions. The presence of Ibrahim Effendi relieved us from the annoyance of a so-called guard from the sheikhs of Abu Deis who still impose themselves on all travellers to Jericho and the Jordan. I renewed my conviction that systematic excavations at Tell es Sultan would result

in valuable finds, resting my eyes with longing upon the bit of old mud-built wall revealed in a hole scooped out at the base of the Tell.

My visits to Jericho had always been for some special mission, and I had never found time to ride to the Dead Sea! So the next day we followed the throng of tourists along the well-beaten track. Arriving at

MAP TO ILLUSTRATE DR. BLISS'S JOURNEY IN MOAB.



the shore, I was amused to recall the Rev. Haskett Smith's description of the place during the tourist season. He likens it to Brighton beach, and indeed it only lacks a weighing-machine and the Salvation Army to complete the presentment. English children gathering shells, men bathing, parties galloping in from Mar Saba—it was an incongruous

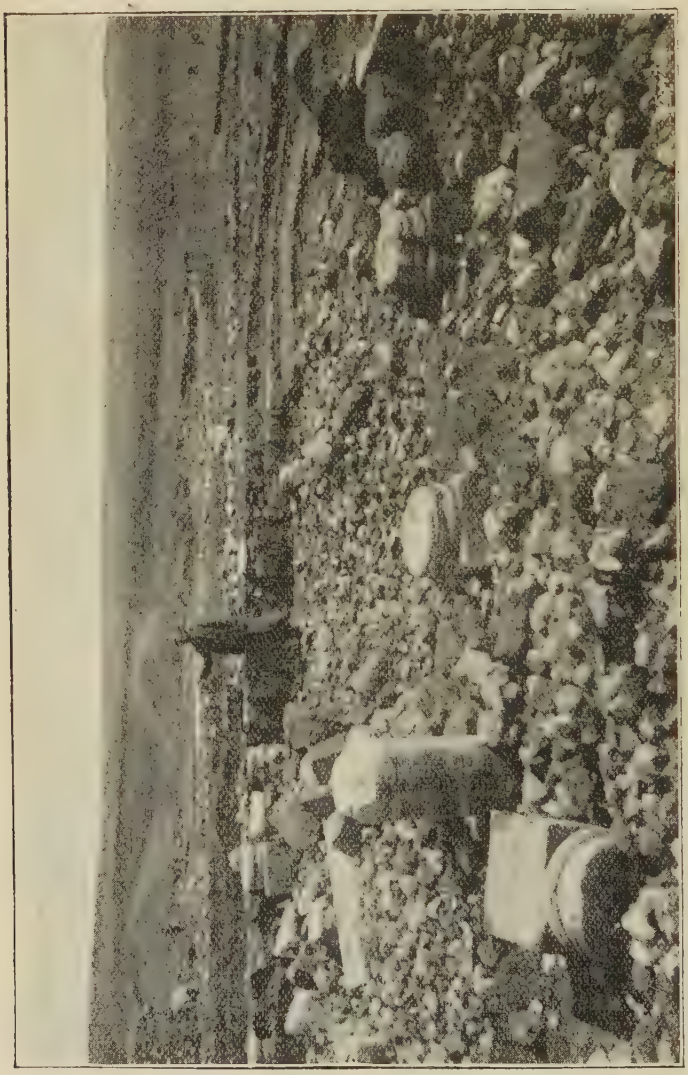
picture on this usually desolate shore. We lunched by the Jordan. Here no one was bathing, for an American had been drowned shortly before. Later his body was recovered by an officer who was exploring the river in a boat further down.

From Mar Yuhanna we attempted to strike across country to the bridge, but found this very difficult, owing to the deep ravines. Crossing by the bridge, and proceeding by the Madeba road, we found our camp pitched near Tell Rameh by the water that flows from 'Ain Hesbân. I was interested in the remains of a fort on the edge of the plain, about a mile to the east of the Tell. From the base of the foot hills, the land slopes gently down towards the west, and then a hill slopes up smoothly but somewhat steeply to a flat summit, which soon comes to a distinct edge with a sharp fall to the plain of about 120 feet. Upon this natural fortification I traced the signs of a building, some 70 yards in length, not rectangular, but following the contour of the hill. Like much of the building about Jericho, all was ruined but one course of stone imbedded in the soil, leaving the real ground plan.

Soon after striking camp we passed one of the Arab stone circles described by Conder, and noticed within it a plough, jars, and other objects left there on deposit. These are thus placed "to the account of Khalil," or Abraham, and are perfectly safe till their owners return for them. As we rode up the hills the clouds began to gather, and after a chilly lunch in a cave above the road, the rain began to pour down. Nebo was hid from view, and thus the hoped-for ascent was placed out of the question. On arriving at the top of the long climb from the Jordan Valley, we entered on the green plateau stretching before us to the east, veiled in the driving mist and rain. Fortunately our camp had been pitched at Madeba before the tents had got wet. The afternoon was passed profitably in studying the valuable article on Madeba, published in the number for October, 1892, of the "Revue Biblique," by the Rev. Père Sejourné. He gives a sketch map of the town, indicating the ancient buildings and other monuments that have been brought to light by the inhabitants in digging for foundations of houses. His article contains such full notices of the history of Madeba from the earliest biblical times to its disappearance from history, which he thinks may be due to the destructive march of Chosroes early in the seventh century, that I need only to refer the reader to his pages, written with a literary charm that rivals their accurate scholarship.

I have spoken of inhabitants, for after a desolation of over 13 centuries this ancient site was again occupied in 1880 by a colony of Christians—Greek and Latin—from Kerak. Hence Madeba is for the present a precious place for the archæologist. Changes go on so rapidly that constant visits are necessary. Thus some ruins seen by the Père Sejourné have disappeared ; while not only have others been brought to light, but more complete excavations in some places which he described have necessitated alterations of his plans, which, I am sure, no one will welcome more than himself.

Madeba occupies one of the low eminences which rise here and there from the vast undulating plain. In its centre the ground rises more



MADEBA—RUINS OF CHURCH.

rapidly, forming a natural acropolis some 200 yards square, now occupied by the Latin Mission. It is more than probable that this height was once crowned by an actual acropolis, and the discovery of thick walls at

one point on the slope seems a confirmation. The whole town is barely a quarter-mile square. Gates were seen by the Père Sejourné at the

(*From a Photograph by Dr. Bliss.*)

MOSAIC AT MADEBA.

north and east. The eastern one I did not observe ; of the northern one only the face of the flanking tower remained at the time of my first visit, and when I returned ten days after, I found that destruction had even

then been at work. Gates, of course, imply walls, and on his plan the Père Sejourné traces their probable course, suggested by the contours, and by large stones at various points. At the south-west of the town, and placed by him outside the wall is the large pool, with solid walls, so often described by travellers.

On wandering about the town, one finds an extraordinary mingling of the ancient and the modern, of the grand and of the squalid. The meanest house has a beautifully carved lintel or door post; built in the rudest wall may be found a graceful Corinthian capital. In front of dirty, dark houses are courts paved with fine slabs of stone. One chamber, which is shared alike by the owners and their chickens and goats, is floored with the mosaic shown in the photograph. In the hope of bakhsheesh, which we met, they scoured the pavement, revealing all the beautiful colours—the fruit trees, lions, gazelles, birds, and other animals with the central human head. In many cases all you can see of a house is the front wall and the flat roof which terminates in the surrounding ground. The happy owner in chance digging had hit upon a buried wall—the face of this he cleared, and also a space in front, with a path descending from the road level. He then would find that this was the front wall of a buried house, and then would need only to clear out the *débris* inside, put on a roof, and leave the three other walls still buried on the outside. He has thus a truly subterranean dwelling.

Everything ancient is put to use. Of the four churches shown on the plan, Nos. 1 and 3 are each covered by two or more houses; No. 2 is to serve as the foundation of the new Seraya, or Government House; and No. 4 alone is to be kept for its original ecclesiastical designation, for I am rejoiced to report that the Greeks are to restore it, or rather rebuild it on the old lines.

The smallest, and at the same time the most interesting of these churches is No. 3. Its singular shape, and its faulty orientation, suggest

that it was not originally built for a church. It looks more like a pagan temple. But that it was used as a church there is full proof. The body of this building is a rotunda, having an inside diameter of 32 feet, with a

long arm, terminating in an apse, circular within, and of an octagonal form without. The entire inside length is about 71 feet. As one house occupies the rotunda part, and another the eastern arm, measurements to an inch were difficult, but the above figure is correct to within a few inches. Indeed, all measuring in Madeba is difficult: you must give notice to the family that you are coming to plan and photograph, humour them into promising to scrub the floor and clear up the litter, and then submit perforce to their presence and comments, while you dive into dark corners and make your plan.

The circular body of the church is covered with a tesselated mosaic. In the middle is a circular border, 6 feet 2 inches across, containing a Greek inscription. All my photographs of this failed, so I copy it from Père Sejourné:

ΠΑΡΘΕΝΙ
ΚΗΝΜΑΡΙΗΝΘΕΟ
ΜΗΤΟΡΑΚΑΙΟΝΕΤΙΚ
ΤΕΝ $\overline{\text{ΧΝ}}$ ΠΑΜΒΑCΙΛΗΑΘΕ
ΟΥΜΟΝΟΝΥΙΕΑ ΜΟΥΝΩ
ΔΕΡΚΟΜΕΝΟCΚΑΘΑΡΕΥ
ΕΝΝΟΟΝΚΑΙCΑΡΚΑΚΑΙΕ
ΡΓΑΩCΚΑΘΑΡΑΙC
ΕΥΧΑΙCΑΥΤΟΝ
$\overline{\text{ΘΝ}}$ΛΑΟΝ . . .

I translate from his French, with a few small alterations due to notes on p. 271 of the "Revue Biblique" for April, 1895, in which the text is emended by the addition at the end of the word ΕΥΡΗC:

"In gazing upon the Virgin Mary, Mother of God, and upon Him whom she brought forth, Christ the Sovereign King, only Son of the only God, be thou pure in mind, and flesh, and deeds, in order that thou mayest, by thy pure prayers, find God Himself merciful."

A second mosaic inscription of seven lines occurs in the part between the rotunda and the arm; the commencement of all the lines is covered by the wall of the actual house. In restoring and translating this, the Père Sejourné has thrown light on the age of the church.

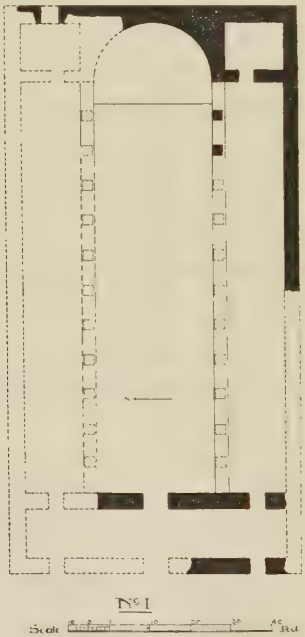
"The very beautiful mosaic work of this sanctuary, and of the holy house of the altogether pure Sovereign Mother of God (has been made) by the care and the zeal of this town of Madeba for the salvation and the reward of the well-doers, dead and (living) of this sanctuary. Amen, Lord! It was accomplished by the aid of God, in the month of February of the year 674, indiction 5." This Seleucidan year would

correspond to 362 A.D. For the learned father's notes on the date and on the inscription, I refer the reader to his article. At the right, on entering the church, he copied a third inscription of one line :

ΑΓΙΑΜΑΡΙΑ ΒΟΗΘΙ ΜΗΝΑΤΩΔ

He translates : "Holy Mary, help Menas IV." This, he thinks, refers to some Bishop, or other illustrious man, buried in the church.

It is noticeable that the first inscription refers, not to the erection of the church, but to the laying of the mosaic, so that we may still think that the building may have originally been pagan. While I



was attempting to photograph, the interior of the room presented a picturesque scene. In a dark corner, two women, clad in the blue costume of the Bedawîn, which the Christians of this district all wear, were seated on the floor by a rude tripod of sticks, from which was suspended a goat-skin full of milk, which they were shaking backward and forward to make butter. Standing by was a pretty child dressed in red, with a red handkerchief on her head, and a pearl cross on her hair, tightly grasping an orange and some sugar we had given her. Men and boys stood about, watching me at the camera, and anxious to give advice as to how the work should be done. They were all very good natured, and we parted excellent friends.

The original walls of the church stand to a height of 9 feet at least, and the two modern houses follow the same lines. The only point that is not clear is the western end of the church. Here modern walls have been built. However, I give the ancient columns and walls as I found them. Perhaps there was some sort of an atrium.

The recovery of the plan of Church No. 1 was a much more complicated affair. The blackened walls on the plan indicate the parts actually seen. And difficult was the task of seeing them! This ruin played hide and seek with us while we made our bewildered way through three rooms and an out-house of one man's dwelling, two rooms of another's, walked over the roof of a third man who was away and whose neighbours would not let us have the key, and finally found the west front in the open air!

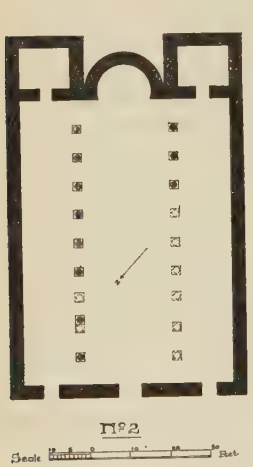
I was, however, able to collect the data for an accurate plan. The south-east part was the best preserved, giving the line of apse, the *altarium*, the exact width of nave and south aisle, the position of columns between them, the south-east corner, and a good part of the eastern and southern walls. The breadth of the church (outside measurement) is thus shown to be 72 feet exactly. The length is 125 feet, correct to a few inches. The nave is 29 feet broad, having exactly twice the breadth of the aisles. The bases for the columns rest on a line of slabs, 3 feet broad and about 3 inches high, forming a division between aisle and nave. The pavement of the aisle is of small tesseræ. The *altarium* proper is raised $5\frac{1}{2}$ inches above the nave, and is paved with marble slabs about 18 inches square; this pavement is also found in the part of the church immediately below, forming a black and white diagonal pattern around a circle, extending 10 feet 8 inches westwards from the *altarium* and terminating near the western wall of the house which covers the eastern part of the church. The owner declared that the western part of the nave, included in the house we could not get into, was paved with tesseræ, to which there were steps down from the marble pavement. If this is so, then it would indicate that the marble pavement formed part of the choir. This suggests the beginnings of the later development of church planning. This view is supported by the line of wall found running parallel to the much ruined west front, as we may consider the former to be a part of the narthex.

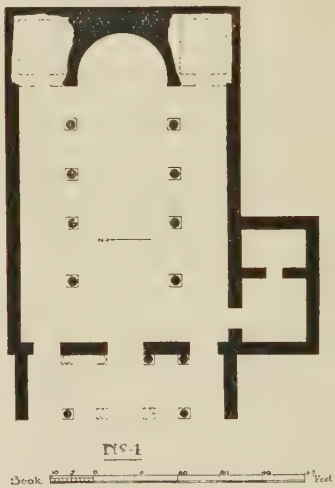
The Père Sejourné calls this the Cathedral of Madeba, and remarks on the remains of columns, capitals, architraves, &c., all in the Corinthian style, built in the rude houses round about. He tells me he noticed the eastern wall as I have drawn it, but thinks it later than the original church, hence in his plan he suggests the three apses.

The recovery of the ground plan of Church No. 2 was accomplished just in time. During the Dominican father's visit it had not been cleared out sufficiently to prove it a church, and he sets it down as a temple. A little later and it would have been buried under the new Government house. The whole is ruined down to a height of 3 or 4 feet. The form is an ordinary one. The church has been excavated from

within, and the exterior of the walls does not always appear, but the finding of the south-east chamber and of both the interior and exterior lines of the apse was enough to prove the plan that I give. In the southern line of column bases only three were found standing. In the northern line we have eight, indicated in black, but there were originally nine ; the seventh is missing, and the eighth has evidently been slightly shifted ; the dotted lines on the plan show its original position as well as the place for the seventh. The style is Corinthian, as may be gathered from the photograph. It is not properly orientated.

Church No. 4 is built upon vaults, so that whereas the interior of the church is ruined down to a foot the outer walls remain to a considerable height, sometimes 12 or 15 feet. These are built of small stones, with drafts and rough bosses. The column bases are massive,





and, notwithstanding that they occur at irregular intervals, are *in situ*. It has a narthex, and chambers to the south-west. The outside measurements, excluding the narthex, are 83 feet 6 inches in length by 55 feet 6 inches in breadth.

It is curious to find four churches in so small a town. No. 1 is to the south of the acropolis, Nos. 2 and 3 are to its north-east, near together, and No. 4 to the north. It is now two months since I measured them, and in the meantime I know not what other remains may have been found in this treasure-house of Madeba.

In this interesting place we were kept by the rain till Tuesday, March 12th. That morning we marched to Ma'aîn or Baal Meon. This is like so many of the sites of the district, a mass of indefinite ruins on a hill, with many vaults visible. It is a place where you may stay an hour or a month ; in the former time you can see all that the surface has

to show, while the latter period is the minimum demanded by the spade. Having neither the time nor the authority for a month's digging, we marched on after our hour was over, taking a pretty path *viâ* Libb, a similar ruin, to the regular road from Madeba. About 2 miles north of the Wady Waly, we observed some columns on the hill to the left of our road. Riding up we found that they belonged to the "Menhir," marked on the map as directly on the Roman road. Three columns, broken at the top, are standing, and many others lie about partly imbedded. All are weathered, but show signs of inscriptions. They are monoliths, cut in the form of columns on a perfectly plain square base, whose side is only one inch more than the diameter of the columnar part. I directed the men to dig up the smaller part of an imbedded column which was fractured. As it rolled over, we were pleased to recognise a good Latin inscription. It was late, and we determined to return the next day, dig up the other part, clean, and copy. We rode in to our deliciously-placed camp. After the mud of Madeba, how grateful to find a clean, dry, hard flooring for our tents, with sparse grass. They were pitched in the Wady Waly, with a circle of gently rounded hills about, staidly green. Near by flowed the oleander-bordered brook, smoothly and quietly as far as the ruined bridge, where it suddenly plunged down a gash in the wonderfully worn and furrowed limestone to a pool below. The rocks are so smooth and white and slippery. A charming spot.

Returning early the next morning to the "Menhir," we found plenty to do. The wind was bitterly cold. We dug up first the fractured column and found it to be a Roman milestone with the inscription complete. The beginnings of most of the lines were weathered, but all was made out and squeezes were taken. It reads:—

IMPCAESARLSEPTI
MIVSSEVERVSPIVSPER
TINAXAVGARABICVSA
DIABENICVSPARTHICVS
MAXIMVSPPPONTIFEX
MAXIMVSTRIBVNPOTEST
VIIIIMPXICOSIIIPROCOS
ET
IMPCAESMAVRELI
VSANTONVSAVG
PER
MARIVMPERPETVVMLEG
AVGPRPR
XI
IA

The number is 11, according to both the Latin and Greek numerals. The question is: 11 Roman miles from where? Madeba is too far, but Ma'aîn is just the right distance away. In coming from Ma'aîn we did not follow a Roman road, but one may exist in a somewhat different line.

We set up the stone and photographed it. We dug up another bit of a column, and found the lower part of another milestone inscription :—

. . . . . PONT (?)
TRIBPCOSIPPP
PER
FLAVIVMIVLI
ANVMLEGAVG
PRPR

A third stone had independent inscriptions on two sides, but too defaced to read. One of the standing columns appeared to contain the names of Constantine and his sons. Thus we had six or seven inscriptions here. Officers placed the name of their respective Emperors on milestones. The question is whether a new column was erected each time, or whether the so-called "Menhir" represents an older construction upon the columns of which the inscriptions were carved. I incline to the latter view.

While we were at work the Bedawîn came up and attempted to bluster ; it was amusing to note how they were quelled by our genial Effendi, who for the moment effectively assumed his official air. We returned for another delightful night at Wady Waly. The next day we marched to Dhiban, approaching this spot, where were enacted the exciting scenes relative to the Moabite Stone, with some thrill. The ruins have the same disappointing appearance as those of Ma'aîn and Libb. The site is better. Dhiban occupies two hills, the western one being protected by two deep valleys. It was a large place. The ruins are in general not characterised by ornamentation and there is little classic work. This is an encouraging fact for the excavator whose aim is to get as soon as possible to the old Moabite levels. The sheikhs of the Hamideh were very civil and anxious to show us all the "torn stones," which is their phrase covering inscriptions and ornamentation. They led us down to the bed of the Wady, and pointed out part of the oil-press discovered by Tristram's party. They also declared that in a certain cave there was something or other which we could not get an idea of, and as I have been led on so many wild-goose chases by indefinite descriptions of caves we decided to ride on to 'Araier without hunting for the cave—a proceeding we regretted the next day, as the reader will see. Before remounting, however, we dug up a most interesting fragment. It is evidently a part of a pilaster with a human figure carved upon it in high relief. Only the trunk and the right hip remain. This pointed hip suggests figures of a well-known Phœnician female type (*see* Cut III in my "Mound of Many Cities"), but the absence of breasts rules out this idea. Mr. Dickie, after a study of the photograph, shows that it probably represents a man standing with his weight thrown on his right leg, which would cause the right hip to protrude, and would explain the lack of symmetry between the two sides of the body. The fragment is 13 inches high, which would give about 3 feet for the complete figure. It is of a warm reddish stone. We did

not bring it to Jerusalem, but I left it where I can find it again. It is a constant source of regret to me that Mr. Dickie did not arrive in Jerusalem till a day or two before I returned from the trip, on which his assistance would have been invaluable.

Notwithstanding the preparation given him by the detailed descriptions of former explorers, every traveller across these green plains must experience a thrilling moment of surprise on coming suddenly to the top of the almost perpendicular cliffs that bound the magnificent cañon of the Mojib or Arnon. We struck this view at 'Araier, which I place on my map somewhat east of the point it usually occupies. It crowns one of the natural buttresses that round out from the cliffs, and affords a capital bird's-eye view of the upper waters of the Arnon. Here we came upon a Christian from the Southern Lebanon, a sort of wandering merchant among the Arabs, who knew the country like a book. We also had an excellent guide from Madeba. They were thus two capital independent witnesses. Directly below, one sees the Mojib, formed by the junction of three deep wadies, one coming from the east, and two from the south; these two latter first join together and then unite with the eastern branch, a couple of miles above the bridge. For the eastern branch I recovered the name S'aideh, for the south-eastern, or main southern branch, the name Lejjûn, and for the south-western, or smaller southern branch, the name Balu'a. I noticed that the maps give the name S'aideh to the main southern branch. However, I was delighted to find later, on consulting Tristram's "Land of Moab,"[1] that the names given him by Sheikh Zadam (which I prefer to write Zottam) corresponded to those I recovered for the three branches. The only difference is that for the central branch he was given the name Mkharrhas, whereas mine was Lejjûn. Well, a few days later I encamped at the Springs of Lejjûn, and found that a couple of miles down the valley there were the Springs of Makhêrus! My witnesses named the valley from the upper springs, Zottam from the lower. The agreement between the testimony gathered by Canon Tristram 23 years ago and my witnesses is complete, and we can unhesitatingly apply the name S'aideh to the eastern branch, Lejjûn or Makhêrus to the central, and Balu'a to the small southern one. The memory of this view from 'Araier was of great service later on when journeying north-east from Kerak I passed across these wadies.

I am sorry to say that by taking the route from Dhiban to the river by 'Araier—where the ruins are not extensive, though the place must always have been important as a look-out—we missed copying a Roman milestone in the regular road. One of the Dominicans, passing later, took it for granted that I had copied it, as he knew I had copied several. The descent from 'Araier, which at first is along the face of the cliffs, was accomplished without difficulty, though it is almost impossible to remain in the saddle. Further down, the road becomes easier. We observed a stone circle of massive work, and near by the field was dotted

[1] *See* p. 131, footnote.

with dozens of little heaps of stones. Our guide said it was the site of a battle, and each heap marked the place where a man fell! We saw similar places later on. The rocks here are covered with the Arab tribe marks which we found so plentifully at Mashetta. Our camp was by the stream. The warmth of the air was very grateful. It seemed odd to be camping so securely in a spot so much dreaded, and rightly, by former travellers.

The next morning, March 15th, we accomplished the difficult climb up the south wall of the canon. This is fully 2,200 feet. The real difficulty is to get up the last two or three hundred feet. When we had arrived at the top, Abu Selim declared that he would not feel easy until he had seen the loaded mules at the top of the ascent. It seemed impossible that they could accomplish the feat without slipping and rolling back down the precipitous slope. While we watched their brave and successful attempt to climb the cliffs, I felt that had the Children of Israel ever come this way, with their women, and children, and baggage, we should have found some notice of it, not only in the history of their march, but in the Psalms which praise God for their miraculous deliveries.[1] To transport a vast multitude down and up this gorge would have been a serious affair in times of peace, but think how impossible while they were passing through a hostile country! The route of the Israelites is uncertain, but I think that the following points show clearly that they did not pass through the centre of the Land of Moab :—

(1) They evidently passed to the east of Edom (Numbers xx, 21).

(2) At Ije-Abarim they were to the east of Moab (Numbers xxi, 11).

(3) They got to the other side of Arnon without complications with the Moabites.

(4) Reference is made (v. 4) to the "brooks of Arnon," which well might mean the upper wadies near the present Haj Road where they are shallow. Thus being beyond the northern limit of Moab, with the awful chasm between them and their enemies, they turned next and camped at Dibon-Gad (Numbers xxiii, 45), the modern Dhiban, achieving a grand victory over Sihon, King of the Amorites. It is interesting to note that at the present day the Mojib is the limit between the lands of the Keraki and those of the Hamideh.

We lunched on the top of Jebel Shihan, a gently-rounded hill, which serves as an excellent landmark, and can be seen from our present camp, south of the walls of Jerusalem. We observed an enclosure, about 150 yards square, at the end I recognised the apse of a small church, though Tristram took it for a temple. We saw two large vaulted Roman cisterns.

Part way up the slope was a Roman milestone with defaced inscription; I read the letters MPXII. From Shihan we rode rapidly

[1] Numbers xxi, 14, 15, certainly points to especial marks of God's favour in this district, but the "brooks of Arnon" and "the stream of the brooks that go down to the valley of Ar," &c., suggest the upper wadies.

to Kerak, having time merely for a glance at Beit el Kuhn (also called Kasr Rabba), and at Rabba, which have been described so often before.

On the way we were joined by a young sheikh of the Beni Sukhr, whose father, Zottam, had been such a faithful guide to Canon Tristram. We at last came to the end of the monotonous plain; Kerak, the impregnable, loomed before us with the Wady ez Zayatîn between. Plunging down from the town along the opposite slope came a fearless horseman, who met us in the valley. This was Mr. Forder, of the Church Missionary Society, who from the beginning to the end of our stay was most cordial in every kind of assistance. Our tents were pitched in the garden of the Greek Convent, to whose head I had a letter from the Patriarch of Jerusalem. He gave us a cordial welcome, and recognised in Ibrahim Effendi an old friend. From the earliest days the noble Moslem family of the Chaldi have been patrons of the Greek Convent. In recognition of the official character of the expedition on our tents appeared the Turkish flag. Soon after our arrival the Governor sent down an officer, saying he would receive us in the evening and begging to know what he could do for our comfort. What a contrast to the former style of reception at Kerak! We were welcomed by the Turkish Governor, the English Missionary, and the Greek Abbot; our predecessors had the Mujêli for their hosts, and their method of entertainment was to keep their guests under close guard, and to demand a ransom for their release. Everyone knows that the Mujêli are a tribe of spurious Arabs, having none of the virtues of the race whose name they borrow, who it is said came from Hebron, and until recently have lorded it over the Land of Moab. The form Mujêli is the plural, the singular is Mujelli. Their day, however, seems to be over, and they are at present camping near Kasr Rabba.

After dinner we waited on the Governor in the spacious new Seraya built in front of the castle. His Excellency Hussein Helmy Bey Effendi is a man about 40 years of age, with a keen eye and most intelligent face. For years he was General Secretary at Damascus. He is well fitted for the difficult post of Governor of Kerak: acute of mind, fearless, and scrupulously honest, he is respected and feared by all. Moreover, he is well read in history. He read Ibrahim Effendi's letter from Hamdy Bey, and at once entered with enthusiasm into the spirit of our mission, promising every assistance. He is keen on the antiquities of his district, and had twice visited Petra, and seemed anxious to have us go. Ordinarily a special permit is required. However, my mission did not include Petra. But it was very tantalising to be so near this wonderful, and usually so inaccessible, spot, with every facility offered for visiting it.

Later, his Excellency called at our tents, and showed great interest in making out the squeezes of various Arabic inscriptions of the place. When we dined with him Sunday evening, we found that he had looked up the historical references in his Arabic library.

Although Kerak has been so well described by Canon Tristram, I may

be allowed to give my own impressions of this almost impregnable place. It is situated on a triangular hill, almost entirely surrounded by deep valleys which naturally cut it off from the higher encircling hills, except at its south-east corner, where an artificial trench across the two valleys, which at this point are close together, completes the isolation. The general trend of the triangle from base to apex is W.N.W. Nothing is more difficult in this country than to recover the names of wadies, as they often have two or more; however, I give them as they were given to me, though they differ from Tristram's book. The base of the triangle is formed by the Wady ez Zayatîn (separated from the Wady Kerak by the neck of land which afterwards spreads out to form the triangle) descending rapidly to the Wady Jowwad, which, forming the right or northern arm of the triangle, joins the Wady Kerak at the apex; the Wady Kerak thus forms the left or southern arm. The town occupies the comparatively flat top of the hill at its south-eastern end; thus it is not a perfect triangle, but has a bend in the wall along its right arm, where it swings across the hill to meet the left arm above the Wady Kerak, leaving the north-western and longer half of the hill, narrowing to its apex, outside the town. The northern and southern wadies are, according to Tristram, from 1,000 to 1,350 feet deep, while the Wady ez Zayatîn, under the castle, is much shallower.

The ancient wall surrounding the town is in ruins, but it can be traced all along the line. In places it stands for a considerable height. Besides the great castle at the south-east, there are four towers. These latter all date from Crusading times, and are in distinct contrast to the main part of the wall. The towers are built of hard yellow limestone cut in the usual style of the Crusaders; the wall is built of flint and sandstone; the stones themselves are not large, but are peculiarly long and thin; the courses are often not continuous. Between the towers there are small turrets, some of Crusading work and others of the style of the main wall. This latter style also occurs at the great castle; here we also find the long thin stones, only much larger; many, but not all, are drafted. The style of boss is peculiar, especially at the quoins, where it often projects for more than a foot, with a long square set back, ending in a rough mass. It is thus a unique combination of rough boss and smooth boss, giving the corners an extraordinary effect. From the point of view of defence, as well as of architecture, these projecting bosses, up which anyone could climb, seem an extremely stupid arrangement. The building is very bad: while the courses are preserved the wall has no smooth face, the stones project irregularly, and no attention has been paid to vertical bonding. Where the joints are particularly large, they have been pinned up with chips. The arrow holes may not have been a part of the original scheme, but may have been pierced later. The wall, especially above the Wady ez Zayatîn, has a long raking base.

That this masonry antedates Crusading times is proved by its position; it is found in the north wall facing the city, in the eastern wall, and also in a wall running north and south through the interior of

the castle. The present south and west walls are of a totally different masonry which has all the marks of Crusading work. The inference is that the original castle was narrower in width than the present one, occupying the crest of the hill; the Crusaders not only re-built the southern end, but added to the width by erecting a new wall further down on the southern slope, not, however, destroying the old west wall, which still stands on the higher level, but now is within the castle, dividing it into two parts. To what period we are to ascribe the more ancient part it is impossible to say without further examination. It is not Crusading work; between the Romans and the Crusaders it is difficult to find a builder for it; the Romans certainly never built in this rough manner; and hence by a process of elimination we are brought to consider the question: Can it be Moabite? I will leave it to others more learned than myself to answer the question.

We spent Monday afternoon, March 18th, in visiting the interior of the castle, with a most intelligent officer for our guide. So complicated is its structure, it would require days to understand and plan it properly. I can only give a general description. It is in the form of a trapezium some 250 yards long, the south end being much shorter than the north. In the time of the Crusaders the castle proper was at the south end. Here it is isolated from the hill beyond by a broad trench cut across the neck; Tristram says that a wall of native rock had been left at each end, thus forming a gigantic cistern, but at the time of my visit only one was left. Between this scarped ditch and the castle there is a huge pool. High up on the wall there is an Arabic inscription, extending almost its whole length. This south castle contains a large, lofty hall. The chapel, so well described by Tristram, is in about the centre of the main fortress. And how to describe this fortress? As one wandered along the series of parallel vaults and galleries, story upon story, dimly lighted by shafts through the vaults, past the rows of beds of the respectful Turkish soldiers, who, being off duty, were engaged in different domestic pursuits, the mind was bewildered. I was able to notice, however, that the vaults under the western or Crusading addition were larger and more solidly built than the others. In this part there was also a large hall. The work of clearing out the vaults is, I believe, still to go on. Tristram speaks of large reservoirs, but I understood from the officer that none had been found. Opening from the Crusading part above the Wady Kerak there is a very lofty and narrow gate. The main entrance is now, as formerly, towards the city, from which the castle is isolated by another ditch.

To return to the town. In former times it was approached only by four galleries, cut in the rock. One near the north-west, or Bihar's Tower, is still used, and has an arched gateway at its outer opening, which is 9 feet 3 inches broad. The gallery itself is much broader, and twists inwards for about 70 yards, but its original length was about 125 yards, its inner part having been destroyed. I need to add nothing to Tristram's description of Bihar's Tower. Abu Selim copied the

inscription. The northern tunnel is now partially blocked up, and appears simply as a long cave. At the north-east there are three more tunnels, one of which is closed.

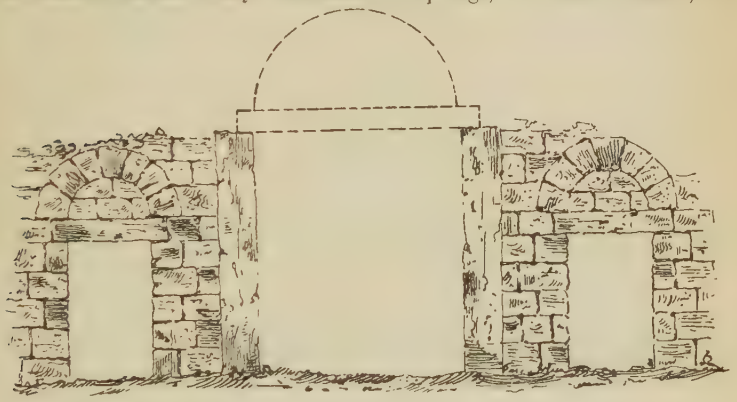
The town contains few monuments. Near the castle we visited a well-preserved Roman bath. In the centre of the town is the ruined mosque, once a church, as attested by the chalices still left on either side of the inserted Arabic inscription. This we copied, as well as one on a long stone, lying near by. I have sent home a squeeze of the latter; if my memory serves me right, it relates to the re-building of the mosque by the inhabitants of Kerak, and of the remitting of taxes in consequence. There are also Arabic inscriptions on two of the other towers. The town contains four old pools, two of great size. Ancient cisterns are most numerous, sometimes three occur in one house. Were they dug by the order of King Mesha? But this opens up the question of Karcha, and of the Moabite Stone and its original position, which I cannot enter upon now. Only about half the area of the ancient town is now covered by houses, so excavation in Kerak would be possible.

As we sat on the lofty top of Bihar's Tower, Mr. Forder told me that along the ridge outside the town there is a hermit's cave in the face of the rock. It must be approached by rope-ladders. Within is a small chapel, a recess for bed, a furnace, and a cistern with channels from without to catch the cliff drainage. In the Wady ez Zayatîn, beyond the castle, we visited a tunnel piercing the mountain, with another tunnel running directly below in the same line, the two connected at intervals by air-holes. What these lead to I was unable to ascertain. In the Wady Kerak are three good springs; the highest called 'Ain el Franj, connected with 'Ain es Sufsaf below the town by an aqueduct; the third is 'Ain Jara, after the junction of Wady Kerak with Wady Jowwad. The weather during our stay was very cold and cloudy, and I did not get the view of Jerusalem and Bethlehem that a fine day affords.

The population of Kerak is varying, as the inhabitants own both houses and tents, thus leading sometimes a nomadic, sometimes a town existence. During harvest time the town is comparatively empty, when they become real Bedawîn. The Keraki are estimated at between eight and ten thousand, but this includes those who never live in the town. The Christians number a few hundreds. There are scattered shops, difficult to find, but no regular market. The houses are built with the *débris* of former ages, often leaving causeways for the streets. In one of the houses we copied some Greek inscriptions. The people are cunning and mean looking—an appearance justifying their reputation.

We were four nights in Kerak, leaving at eleven on Monday, the 19th. The Governor kindly gave us an escort of two horsemen, more for guiding than protecting us, as both knew the district. One lad, whose family came from Damascus, had been brought up in a castle on the Haj road close by, and, as a cavalry soldier, had scoured the whole country. We were entering upon an unexplored region, for preceding travellers had always, I believe, marched north to Dhiban, and then struck off east to

Umm er Resas. My plan was to march north-east to Umm er Resas, to find out what I could about the upper wadies of the Arnon. Our road ran at first somewhat south-east and then north-east, till we came to the springs of Lejjûn. I took bearings at various points on the route, and was able to fix the position of the springs at a point about 10 miles north-east of Kerak. The water bubbles out from the bottom of a wady, and has a good taste, but is somewhat warm. Our guides said that it ran into the Mojib, giving its name to the Wady Lejjûn, or central wady as seen from Araier. On my asking for the Wady el Balu'a, old Khalil, of Madeba, whom we still kept with us, pointed off to the north-west, which placed it where it had been pointed out to us before. From Shihan the ruin of Baluà had been shown us in the same line, undoubtedly taking its name from the wady. Around the springs, for some distance, the



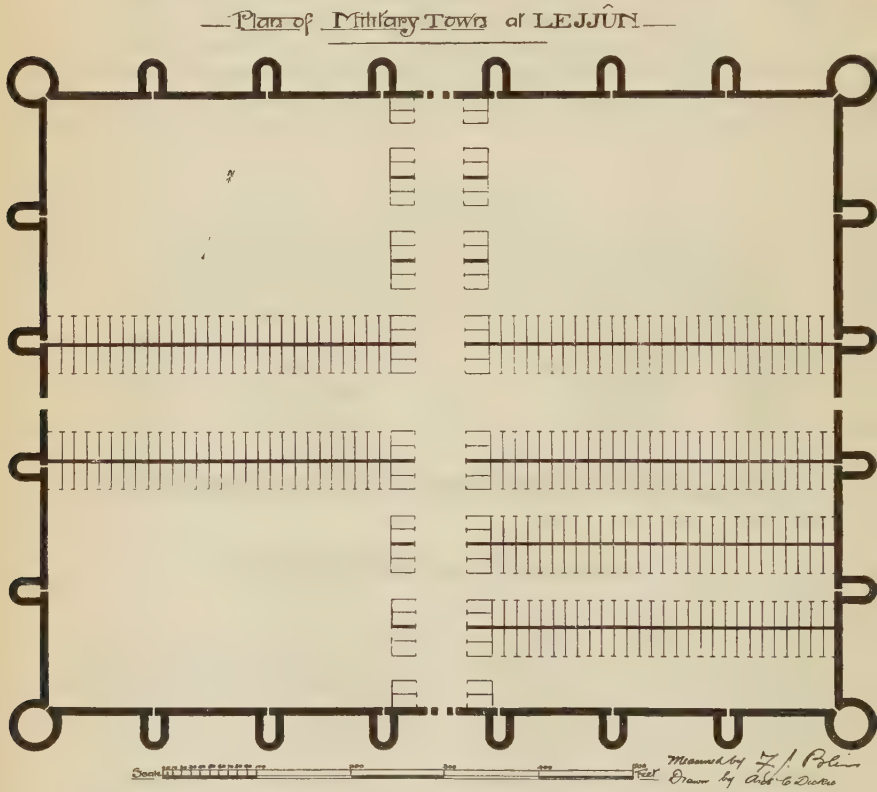
Sketch of South Gate

LEJJÛN.

land is well cultivated. The brook flows for a half mile east, and then joins the great wady coming from the south, called the Wady ed Debbeh, which our guides said crossed the Haj road "a day's journey below Kutraneh." Hence I was able to fix its general position. They also vouched for the Springs of Makhêrus, a couple of miles down the wady from Lejjûn, but I had not time to visit these. Indeed, I was always in a strait betwixt two on this journey; on the one hand was the desire to do everything thoroughly, on the other, my buried wall in Jerusalem was calling me back.

We had travelled slowly, stopping for lunch on the way, and did not arrive at Lejjûn till four. Mr. Forder had never visited the place, so though we were told that there were ruins we were not prepared to discover a genuine Roman town. But we had no time for expressions of surprise, for there was none too much daylight left for me to make a plan of the place. Moreover it had begun to rain. However, I am

able to furnish an approximate restoration that does not claim to be accurate to the foot. The town is rectangular, about 670 feet north and south, by 850 east and west. The town wall is built of small smooth stones, and is over 8 feet thick. It has gates on the four sides. The gate-posts are of massive stones. The southern gate is triple, the central opening being 11 feet wide. Besides the four corner towers there are towers along the walls between, six on both north and south, and four on both east and west. These intermediate towers are hollow; they



project 38 feet from the wall, and are 28 feet across. They have straight sides, with a circular termination. Many are simply a heap of ruins, but all could be traced. At right angles through the town there run two great streets, over 50 feet broad. Facing these streets there is a series of chambers some 30 feet deep by 13 broad. Side streets, about 25 feet broad, parallel to the main east and west avenue, were also traced in the south-west part, likewise lined with chambers. They may also have existed in other parts. In the south-east corner a high heap

of ruins suggested a more important building. Long thin slabs of stone, such as were used in the Haurân for roofing, occurred. The buildings inside the town are very much ruined, and seem to have been built roughly and without mortar. The whole suggests a Roman military town, with strong outside walls and towers, and barracks built symmetrically but roughly within for the soldiers and their families.

On the hill to the west of the springs I saw a ruin which I had no time to visit. Some weeks later my friend, Mr. H. W. Price (who has assisted Dr. Petrie in Egypt this last winter), during a trip in Moab, visited Lejjûn at my request. His guide took him to this ruin on the hill, and was afraid to go down into the plain. Mr. Price supposed that this higher ruin was the one I had asked him to visit, and made a sketch plan of the place for comparison with mine, but it turns out he discovered the fortress.

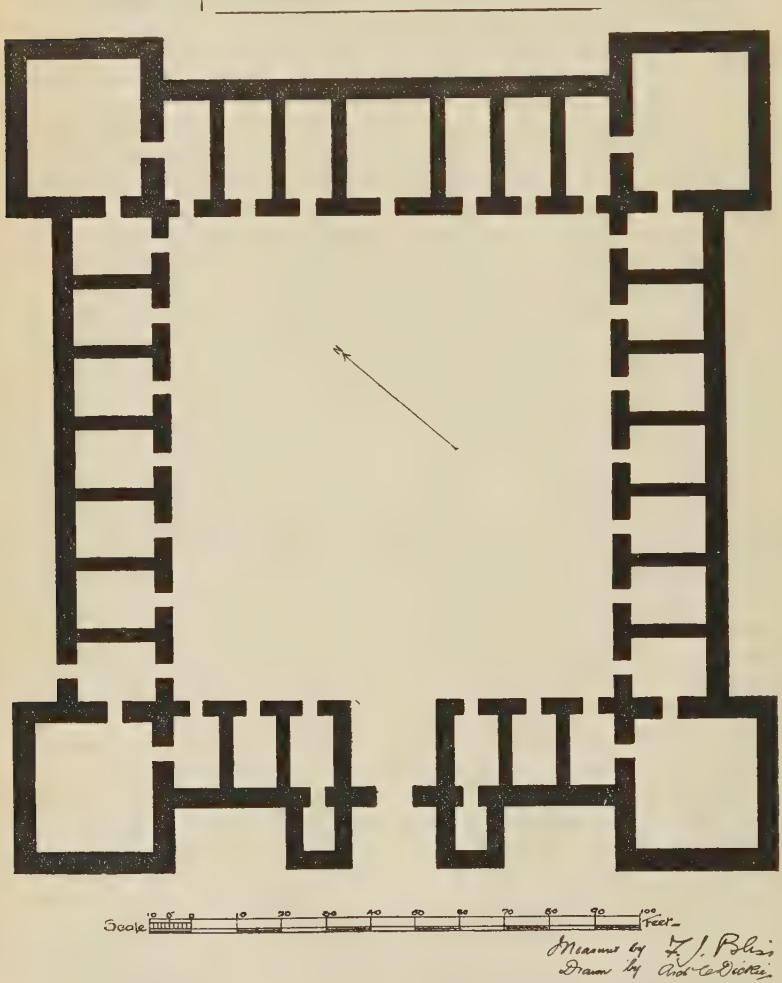
It is a building much in the style of Kusr Bshêr (*see* plan of latter), with one entrance, corner towers, but having also an intermediate tower on two sides. It measures 50 or 60 yards square.

There is a resemblance between the wall of the military town of Lejjûn and the outer wall of Mashetta. Outside the town there are other ruins that seem to be important, but the sun set before I could examine them, and early the next morning I was obliged to ride on. First we crossed the Wady ed Debbeh, which here is broad and shallow, and rode north-east over a rocky country, broken by wadies, to the R'jum Rishan, or heaps of Rishan. One of these, at least, is the ruin of a square watch tower, of which we saw many scattered all over the district. From this point I took an angle back to Lejjûn, as the heaps stand on a slight ridge commanding a good view. A half mile beyond we crossed the Wady es Sultan, which is the last of the southern feeders of the Arnon, running into the Wady Lejjûn. It is not deep at this point. Then we rode for about 7 miles over an undulating plain, tempting one to a canter, which I injudiciously attempted, for the treacherous ground is honeycombed with rat-holes, and just before we reached another watch tower my horse went down and I was lamed. So I confess that I did not experience the supposed joy of the discoverer a moment afterwards when on crossing a swelling of the ground, the stately and finely-preserved Roman fort of Kusr Bshêr stood out solitary on the featureless plain. Being in great pain my one idea was to get off the horse, and as he scrambled over the fallen stones that impede the entrance to the fort, I barely noticed a long Latin inscription on the lintel of the gate. However, lunch is the traveller's best panacea. My interest in the place revived wonderfully, and I began to hobble around, taking measurements and photographs. The inscription was out of reach, and as we were uncertain just where to find our camp, we decided to leave it for another visit.

The tents proved to be only 5 or 6 miles off, nearly due north. They were at the bottom of the Wady es S'aideh, the main east feeder of the Arnon, across whose main wadies we had thus ridden in one day.

The spot is very picturesque, with fine cliffs all about. It is a couple of miles above the springs which, unfortunately, I had no time to visit.

That evening I had an interesting hour over the map, which I was able to correct from my observations. The position for my fort—Kusr



Bshêr—ascertained by bearings taken at various points all the way from Kerak, I had been able to check, by a direct bearing on to that helpful landmark, Jebel Shihan. My two guides were jealous of each other, and I was able to keep them good-natured during a stiff examination by treating it in a jocose way as a legal proceeding. These natives are

something like children, if you press them too far they are liable to invent. Their testimony was taken independently, so there was no collusion. On the way, Saïd, the soldier, said that Wady es Sultan flowed through Kutraneh, on the Haj road. In the evening I asked Khalil, the Madebite, who had travelled with the mules, for the names of the wadies we had crossed. When he mentioned Wady es Sultan, I casually enquired where it came from. "East, east, beyond the Haj road." "And at what point does it cross?" "At Kutraneh." "Some distance from it, I suppose?" "No, wullah, through the very centre." Hence the line of this wady was fairly well fixed.

That night we had a splendid camp fire, lighting up the picturesque rocks. The next morning I sent Abu Selim to the fort with men to build up a rude wall across the gateway, that the inscription might be reached, and rode myself with Saïd, the soldier, to see what the other Kusr Bshêr is like. For the Arabs use the plural, Ksûr Bshêr, to indicate the large fort and another building 1½ miles W.N.W. Heading towards this, we crossed several small gullies, the beginnings of wadies that run north-west to the Wady es S'aideh. This building turned out to be one of the many watch towers scattered over the district, but is the largest one I noticed. It measures 74 feet by 58 feet at the base. The walls have a distinct batter. They are 4 feet 6 inches in thickness, and are built of roughly squared stones, the largest being 7 feet. The base seemed to be solid (or possibly the tower was built on vaults), for the door is some 15 feet above the ground. There were no signs of steps.

Just before arriving at the fort we noticed a great open pool, or tank, similar to the one at Madeba. The men had built a fine temporary wall, and Abu Selim had already beaten in the squeeze; two men were standing on the wall beside him, keeping the papers in place till they should dry sufficiently to be taken off and laid in the sun. The stone was a very difficult one to squeeze, as its surface was rough and gritty. Fearing that the squeeze would not render the worn incisions, I determined to study the stone thoroughly. So I stood for 3½ hours on the wall in the bitter wind, constantly wetting the inscription, and eagerly waiting for the sun to flash out from between the driving clouds. I recovered a large part of it, but the squeeze proved to be a more valuable witness than myself, for on my submitting it to the distinguished epigraphist of Jerusalem, the Père Germer-Durand, he made out the whole inscription.

The following is his reading:—

OPTIMISMAXIMISQVEPRINCIPIBVSNOSTRISCAIOAVRELIO
VALERIOΔIOCLETIANOPIOFELICIINVICTOAVGVSTOET
MARCOAVRELIOVALERIOMAXIMIANOPIOFELICIINVICTOAVGVSTOET
FLAVIOVALERIOCONSTANTIOETGALERIOVALERIOMAXIMIANO
NOBILISSIMISCAESARIBVSCASTRAETEORVMMOENIAFOSSAMENTIS
AVRELIVSASCLEPIATESPRAESESPROVINCIAEARABIAE
PERFICICVRAVIT.

This is late Latin, as shown by the barbarous word *fossamentis*. I give a free translation :—

"In honour of our most excellent and great chieftains, Caius Aurelius Valerius Diocletian Pius Felix Invictus Augustus, and Marcus Aurelius Valerius Maximianus Pius Felix Invictus Augustus, and Flavius Valerius Constantius and Galerius Valerius Maximianus, the most noble Cæsar, Aurelius Asclepiates, *Præses* of the Province of Arabia, has undertaken to complete this Fort and its walls with ditches."

The inscription is surrounded with a border, upon which ET, the last two letters of the third line, and TIS, the last three letters of the fifth line, run ; unfortunately, they do not appear in the squeeze, as Abu Selim naturally supposed that the whole inscription was included in the border. It is interesting to notice that there is not a single abbreviation. The names of the Emperors date the building at the very beginning of the fourth century.

It is a pity I could not read the inscription on the spot, for then I would have searched for the ditches, of which, however, I remember no signs. Perhaps the word refers to the large pool, as well as to the smaller cistern directly before the gate.

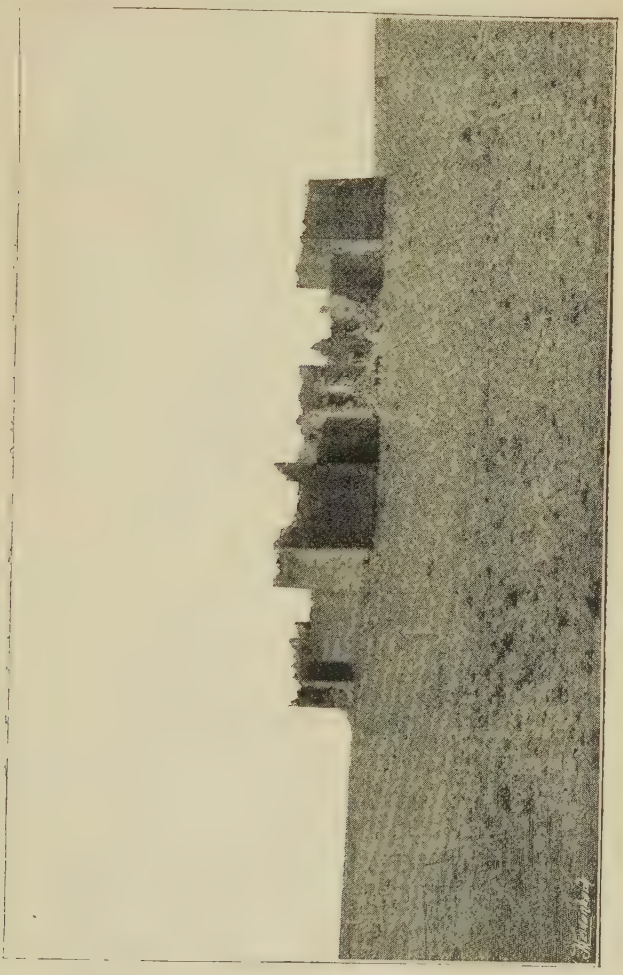
As may be seen from the illustration, the exterior of the building is preserved almost to the top, but the small towers on the side of the gate have fallen down, and there is a large breach in one of the corner towers. The fort is almost square, and measures (including the towers) 172 feet 6 inches along the front by 189 feet at the side. The masonry of the outside wall shows drafted stones in its lower courses, but higher up the stones are smaller and wider, and the joints primed up with chips. Small openings occur high up. There are two small windows above the main gate, the lintel of which is saved by a relieving arch and rests upon two pilaster capitals.

The interior is more in ruins. There is a large open court, with twenty-seven rooms, exclusive of the towers, opening off it, six on the front and seven on each of the other sides. Above these rooms there is a second storey. Owing to my accident, I was not able to climb the towers, but Abu Selim reports that they are in three or four storeys, with a stair in the corner ; the lower storeys consist of one chamber each, and the upper of two or more.

That evening I had an exceedingly bad quarter of an hour. In Kerak I had changed plates in the dark, and I now discovered to my horror that I had been exposing the back side of the plates ! I was strongly tempted to go back to Kusr Bshêr, but time was too pressing. However, I was relieved in Jerusalem to find that the plates developed all right, only in the interests of true science I must confess that in the wall of the Kerak Castle and in the photograph of Kusr Bshêr, right and left have changed places. Such are the vicissitudes of travel.

The next day, March 22nd, we rode to Umm er Resas, and thus were once again on the beaten track. Here we saw nothing to add to

'Tristram's description of the Christian town. I have not altered its position on my map, but I believe it is east, rather than north-east of Dhiban. Our next point was Mashetta, which we wished to reach *viâ* Ziza, but it was necessary to return to Dhiban as we had heard further



KUSR BSHÊR.

particulars in regard to the cave of which the Arabs had spoken. While on Shihan a partner of the Lebanon Christian we had met at 'Araier, held forth at length on this cave and promised us an inscription. Accordingly we rode from Umm er Resas, in a high wind, to Dhiban, and at once were shown to the desired Maghara Abu Nathi, which is

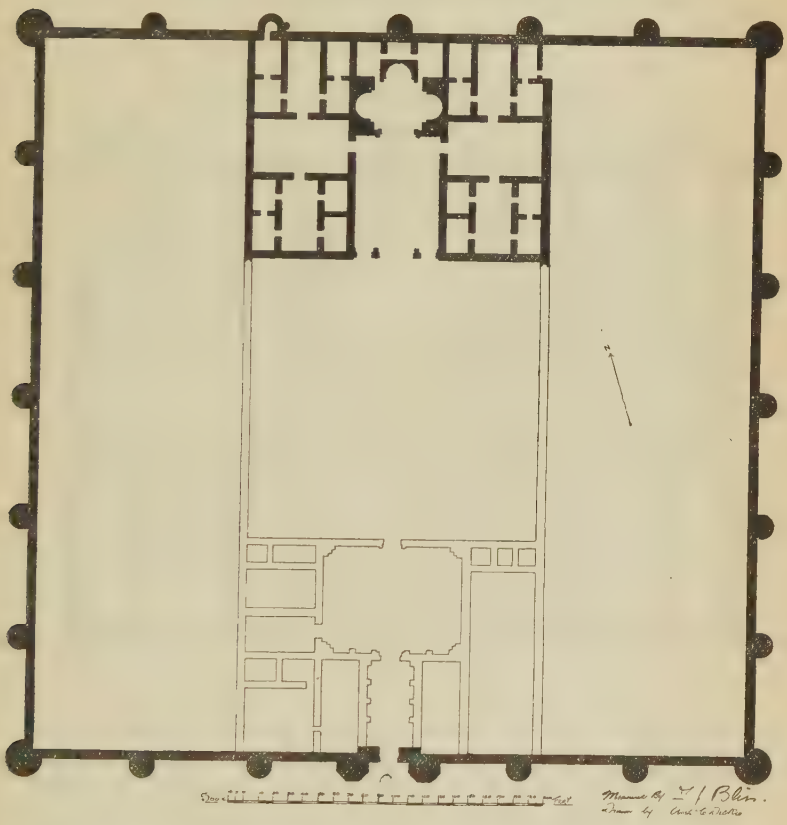
directly on the right of the regular road from Madeba. We entered by a sloping passage, 40 feet long, and found ourselves in a natural cave, irregular in shape, about 30 feet in length and 11 feet in breadth. Within there was an irregular shaft to the surface of the ground at the top of the hill, a section of which shows 8 feet of soil and 7 feet of rock. This shaft, as well as the passage by which we entered, seems due to a breaking into the cave by the Arabs. Opening from the cave are several natural projecting bays, one of which had been artificially squared, and contains a sarcophagus, measuring inside 6 feet 10 inches by 2 feet 5 inches, with walls 4 inches thick. The roof of the cave has been propped up with rude pillars built of older fragments. To the right of the entrance a well-built arch extends diagonally to the sarcophagus-niche ; at about right angles to the entrance is a passage lined with well-jointed stones, leading to a chamber lined with beautiful masonry, having the well known shallow draft made by simply smoothing the margins of the stones, while the centres are finely dressed by the comb-pick. Along the wall runs a moulding, of which I give a drawing,[1] evidently some distance below the roof. This chamber was blocked up by stones. On going without I found that the hill sweeps around in a half circle to a point opposite the inner wall of the chamber, and so close to it that I infer that it was originally out on the slope, and is buried in its own *débris*. We thus have an external tomb-chamber, leading into the cave, which was the real burial-place. We were much disappointed to find no inscription, but it was interesting to have discovered some Roman remains at Dhiban, for Roman the chamber appears to be.

The local sheikhs paid us a friendly call, bringing a sheep, barley, and milk, for which they absolutely refused pay. They showed us a Greek inscription and promised to report any discovery to the Governor at Kerak ; this they will do, for they desire his favour. After dinner we held a grand Council. I desired to camp by the nearest water to Mashetta. The winter had been very dry, and Ziza was reported waterless. On leaving Kerak, Saïd, the soldier, described a certain castle on the Haj road south of Mashetta, called Deb'aa, which I take to be the Kula'at el Belka of the map. Plenty of water and flour. "Barley?" I asked. "Barley?" he said, "enough to feed an army of horses." He painted the place with such glowing colours that I had visions of a billiard table. The next day he was doubtful about the flour. Later the barley became problematic. Finally the water showed signs of evaporation. Then his rival Khalil stepped in and declared there was *no* water there this year. The upshot was that I decided to go to Madeba, though very reluctant to leave the route by Wady Themed, and attend to our commissariat department. The decision was fortunate. We arrived at Madeba Saturday the 23rd. The next day a violent storm set in, one tent was damaged by the wind, and we were glad enough to avail ourselves of the kindly-proferred hospitality of the Latin Convent. The

[1] This drawing is not published, but is preserved at the office of the Fund.

Head was away, but the priest in charge placed practically the whole establishment at our service. How the rain beat down for two days! But Tuesday there was a break, and we set off for Umm el 'Amad, having fixed upon it for our headquarters from which to visit Mashetta as often as was necessary. Passing Umm el 'Amad, and finding it favourable for a camp, we rode on to Mashetta, arriving in an hour and three-quarters.

— PLAN OF PALACE AT MASHETTA —



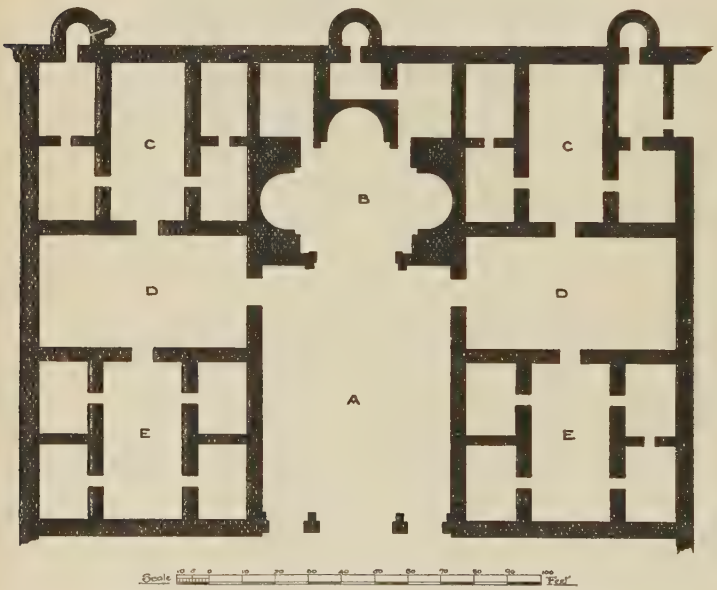
First, however, we crossed the Haj road, and a wonderful sight it is. Fancy over one hundred and fifty paths, made by the tread of the camels, side by side, sometimes parallel, and sometimes running into each other, and you will get some idea of the Haj road. Desolate it was, but one's imagination easily peopled it with the motley procession of thousands and thousands moving once a year gladly towards the south, and once a year sadly towards the north. For many fall by the way, and many perish

by plague. Interesting it is to remember that every year the sons of Ishmael repeat the journeyings of their cousins, the sons of Israel.

After a hurried glance at the rich magnificence of the sculpture on the southern façade and a general examination of the place, I began on my carefully-measured plan. As it differs only in some details and proportions from the one in Tristram's book I do not need to repeat the general description.

After a few measurements I began to see that the place had not been laid out with perfect symmetry. For example: on the east side the distance between the south-east tower and the bastion to the right is

PLAN OF INNER PALACE AT MASHETTA



61 feet 9 inches, while the distance between the north-east tower and the bastion on the left, which should be the same, is 63 feet 9 inches; the distance between the intermediate bastions themselves have a maximum variation of 5 inches.

On Tristram's plan the tower behind the Inner Palace at its north-west corner is shown to be hollow. I had not his plan with me, but I also observed this feature, though I did not see the curious projection which he marks, and which I take the liberty of adding to my plan. He, however, does not place this bastion directly at the back of the palace, but gives an opening on to the courtyard; on my plan it opens on to the palace.

At my request Mr. Price examined carefully all the bastions with reference to their solidity, and he reports that the other two bastions at the back of the palace are hollow, also the one at the left of the west octagonal bastion, and probably the corresponding one on the east. I easily recognised with other travellers that the outside façade was never finished, indeed, the lack of fallen stones and of *débris* show that there remains *in situ* about all that ever was built.

Entering the gate, we find the enclosure divided into three parallelograms. Only the central or largest one contains buildings. As Tristram

(From a photograph by Miss Mynors.)

ENTRANCE GATE OF MASHETTA.

points out, this is divided into three sections. The first, nearest the gate, contains a court, surrounded on three sides by chambers, and having two large door-openings, and massive piers in the four corners. All has been simply blocked out, the walls to all appearance never having been carried more than a foot above ground. There is almost no *débris*. The measurements show the same lack of symmetry as observed without. The second section is open, and the third contains the Inner Palace, which consists of brick walls resting on three courses of stone.

An interesting question arises as to how the Inner Palace was lighted. There is not a single window from without, and inside there are only a

few small round openings over the doors. Canon Tristram describes explicitly the dome over the chamber B, which has the apsidal recesses, but at the time of my visit no trace had been left of this. I agree with him that the large hall A was never covered, for there is no sign of vaulting, nor is there sufficient fallen brickwork to account for its destruction. But I go still farther. CC, DD, and EE, are now open; no signs of vaulting remain, and they are not choked with fallen brick. DD must have been open in order to have lighted the other chambers; and I believe that CC and EE were open as well, otherwise the chambers

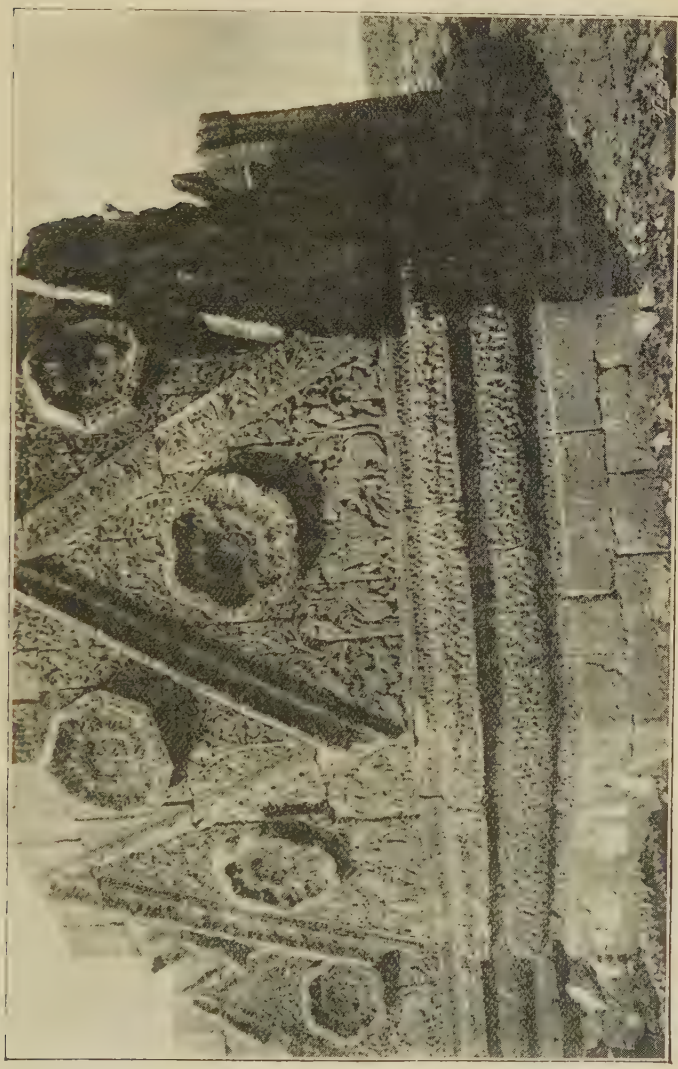
(*From a Photograph by Miss Mynors.*)

INNER PALACE OF MASHETTA.

off their extreme corners would have received practically no light from DD I asked Mr. Price to look into the matter, and he agrees with my observations and conclusions.

We spent a second day at Mashetta, arriving at 8.30 a.m., and leaving at 5.30 p.m. I completed my plan, and photographed, and Abu Selim took squeezes—I will not say of the inscriptions, but of the *graffiti*, which are scrawled on every available stone both inside and outside the enclosure. Of original inscriptions, really belonging to the building, there are none. These *graffiti* are of three kinds. (1) Cufic, with possibly some that are Nabatæan; (2) Arabic, and (3) Arab tribe-marks.

We took 18 squeezes, including all varieties. The Arabic ones may be ascribed to the Haj pilgrims. The Arab *wesem* or tribe-marks, are found



TOWER AT MASHETTA. (*From a Photograph by Dr. Bliss.*)

everywhere in the district. Here, at Mashetta, some are quite recent—must have been carved within a few months Among these are certain forms that bear an accidental resemblance to Greek letters. The com-

bination $\pi\ \tau\ \pi$ occurs often, both among the recent scrawling, and the older. It is also found with other *wesem* at 'Amman.

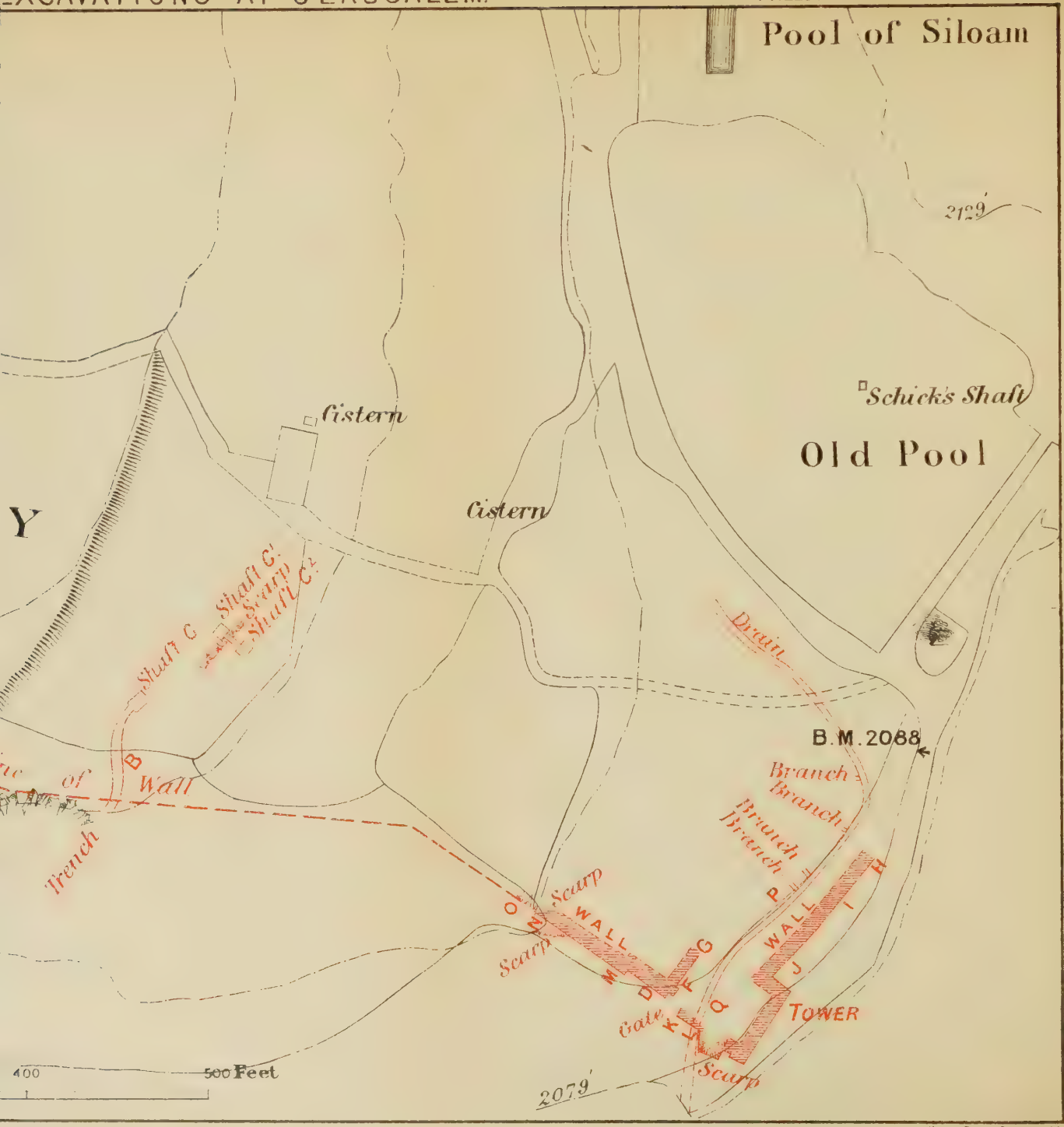
A word about the name of the place. It may be written Umm Shetta or Mashetta, but certainly not Mashîta. The latter pronunciation I never heard once. The day of our second visit was the great feast at the close of Ramadan. We were very late in returning to Umm el 'Amad, and the camp fire in the distance was a cheering beacon. It was a disappointment to have no time to turn aside for a visit to Ziza and Kustul, so near, and yet so far when we considered our limited time. On arriving at camp we found an especial dinner for the day, with flowers on the table, while the muleteers were enjoying the extra treat of a sheep. Canon Tristram will be interested to learn that his old friend and guide, Zottam, is buried at Umm el 'Amad.

With the work at Mashetta I felt that the main objects of our trip had been accomplished. Our route back to Jerusalem lay by 'Amman and Salt. At 'Amman we were again detained by a violent storm. We camped near the theatre, that magnificent and almost complete Roman monument. 'Amman has much changed since the Circassians came in 1880. They now number 10,000 souls. Their houses are built of old materials as well as of mud brick. The town has a neat, thrifty appearance. Every room has its chimney ; every house its porch or balcony. The yards are nicely swept. The people have a free and independent air. At first the destruction of the monuments, consequent on the establishment of this colony, was great ; the Basilica has disappeared, and one apse of the interesting Thermæ ; but the Mukhtar told me that they now have orders to leave the ruins alone. Fortunately they appear not to have touched the theatre.

We spent Sunday, March 30th, at Salt, and on Monday turned our faces directly towards Jerusalem. And how to describe the ride down the beautiful Wady Sha'ib? Were we in sterile Syria or in some valley of Switzerland? Wooded hills, the rushing stream, the green glades—how delightful it all was! And then the flowers—not solid patches of one colour, such as I have seen in the Lebanon, but each square yard at the side of the road seemed a natural nosegay—red and blue and purple and pink and yellow, all growing together and embedded in delicious green. But this was too beautiful to last. As we descended the vegetation grew scantier, and the heat greater. When we reached the Ghôr it became almost unbearable, and the ride into Jericho was like a throbbing nightmare. Never was I gladder to reach camp.

On Tuesday, April 2nd, we arrived safe in Jerusalem, and I found Mr. Dickie awaiting my return. The task of writing this report while my excavations have been going on has been a hard one, hence its defects will perhaps be pardoned. I have sent a brief report with plans and photographs to his Excellency Hamdy Bey, who has expressed himself much pleased with the results of the trip, and asks me to keep him *au courant* with all my work, as well as to write him of future trips. I cannot close this report without testifying to the great assistance rendered

2379'
Tower W.
JEWISH
2329'
C
Inferred line of Wall
2179'
Feet 100
0
100
SCALE



Vincent Brooks, Day & Son lith.

me on the trip by Ibrahim Effendi, who seemed never to mind hardship and fatigue, provided the mission could be accomplished.

JERUSALEM,
May 21*st*, 1895.

FIFTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By ARCHIBALD C. DICKIE, A.R.I.B.A.

IT is with much regret that I find the duty of writing this report has fallen upon me, in consequence of Dr. Bliss's unfortunate illness. Just after sending off his report on the expedition to Moab, his health began to break down, from the effects of over anxiety and work, combined with the unusually excessive heat we have experienced here for some weeks, culminating in extreme nervous prostration. This necessitated his removal from the camp to the Grand New Hotel, where he was for a week under the care of Dr. Wheeler. I am glad to say he is now much better, and has left for Beyrout, where the doctor has ordered him to take complete rest for a time.

This report ought to have been written a week ago, but, on account of the before-mentioned difficulties, Dr. Bliss was unable to give any attention to it.

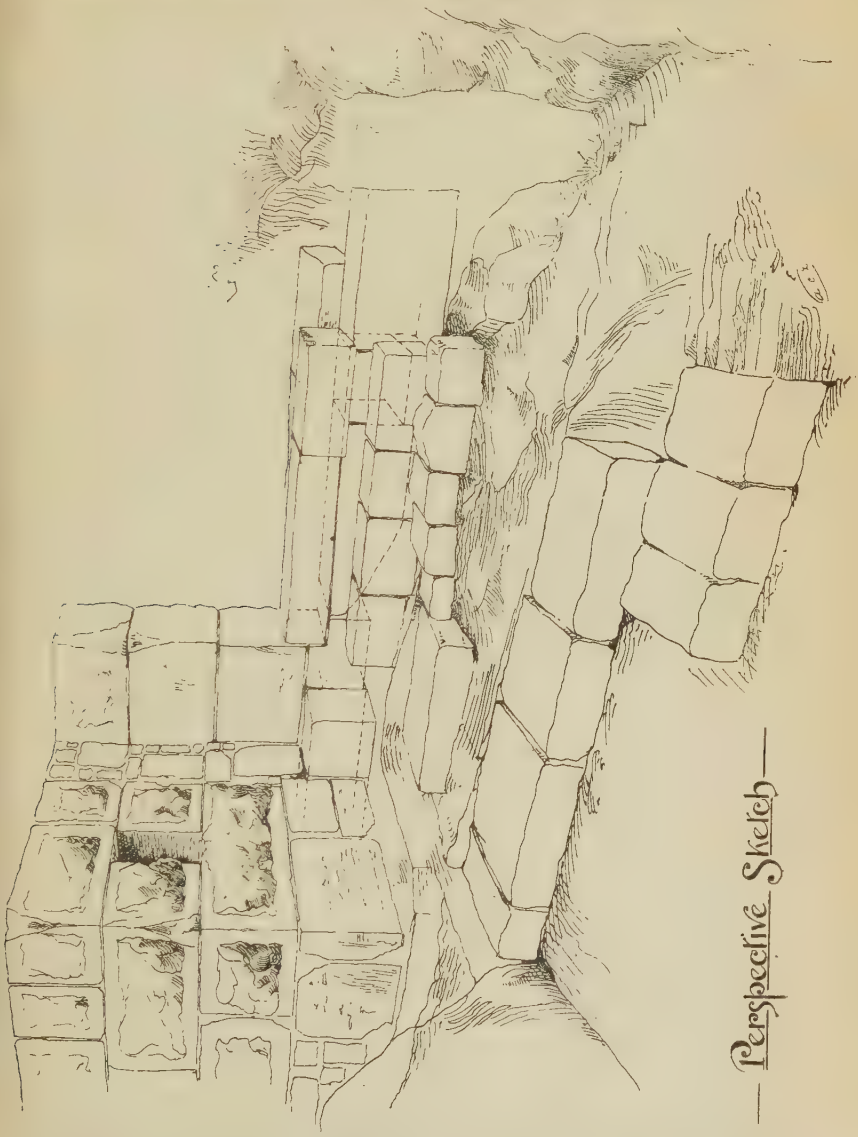
I do not intend to go into a complete report of the excavations, but only to give a running description of the work since its commencement, as Dr. Bliss will enter into more minute details later on.

As will be remembered, the wall at the end of last season was left at the point where it emerges from the Jewish Cemetery. Consequently, on April 15th, the work of Season 1895 was commenced at this point, the wall being picked up where previously seen, and followed for a distance of 30 feet, where it stepped up on to a rising scarp, and was unfortunately lost. From this point, the digging was transferred to a point about 90 yards to the south-east. Dr. Bliss's reasons for digging here were : First, the wall, where last seen, running as it did up against a scarp which rose gradually up to the surface of the ground, leading on to the natural rock—which was almost all exposed—gave little hope of it ever being seen again, until it came to a point where the *débris* had accumulated to some degree above the top of the rock. Secondly, the contour of the rock followed the swing of the wall and scarp where seen, and at several places had been stepped out to form beds for the stones. A trench, B, was dug, cutting in a line at right angles to the contour, but nothing was found unless a bed of lime on a rock bottom 3 feet below the surface at the point where the inferred dotted line cuts the trench. To exhaust the possibilities of the wall being further to the north, taking the direction of

the higher contour of the rock, three shafts were sunk where shown, at C, C^1, C^2, and connecting tunnels were driven between them, the long trench already spoken of being connected with Shaft C by a tunnel, thus making a complete section of the hill between the rock contours. Nothing satisfactory, however, was found. At Shaft C^2 a piece of wall was discovered which, on examination, proved to be some rude construction, probably a dwelling. Shaft C^1 disclosed a rock scarp which must have also been used for one side of a house, the rock being recessed at different places along the face, and plastered over, similar to the other interiors of rock-cut dwellings discovered at other points within a short radius.

Realising the difficulty of finding the wall at this point, from the fact that there was such a very slight depth of *débris* above the rock, which in a great many places was completely exposed, also from the information gathered from the Fellahin that the soil on the top of these rocks had from time to time been cleaned off and stones removed, Dr. Bliss transferred the scene of operations down towards the south, in line with the Pool of Siloam, where his theory led him to hope the corner of the wall was to be found. In the event of his being successful in finding the wall here, he intended working back in the direction of the cemetery, this seeming to be the most practicable way of proving the connection. Here the ground had also been very much cut up by the Fellahin, for the purpose of getting at and removing the immense quantity of stones that were to be found there; the very fact of which furnished a strong clue to the probable position of the wall. At the part of the hill which seemed to have been least disturbed a shaft was sunk at D, and a tunnel driven in a line at right angles to the supposed line of wall. By the end of the first day, this tunnel had run on to the wall, which on being cleaned off showed itself to be of exactly the same character as the piece of wall last seen where it emerges from the Jewish Cemetery. The similarity was at once most striking, the same rough square stones, with wide vertical and horizontal joints, irregular drafted margins and rough projecting bosses. This was so far very satisfactory, and nothing remained but to follow the line which was now given us. After clearing the *débris* down to the rock foundation, three courses were exposed, the rock being 18 feet below the surface of the ground. This tunnel was then driven eastwards, along the face of the wall, and another one opened from the opposite face of the hill in line with the last-mentioned tunnel. Before long the second gang of men had come upon a line of stones, showing unmistakable signs of polish and wear by foot traffic. This line of stones was followed along the face, until what proved to be the ingoing wall of a gate was reached—just at the corner—and almost at the same moment the first gang arrived at this point. The tunnels were connected here, and the *débris* cleared out down to the rock, showing six courses of splendid strong masonry similar to that already described, the courses varying in height from $24\frac{1}{2}$ inches to $19\frac{1}{2}$ inches, the largest stone being 3 feet $5\frac{1}{2}$ inches long; the rock base is irregular and falls rapidly towards the corner, being 16 feet below the surface at this point. This at once strengthened the first impression, that this

line of stones—showing so emphatic evidence of foot wear—was one of a series of steps, leading to a gate and the probability of finding the Fountain



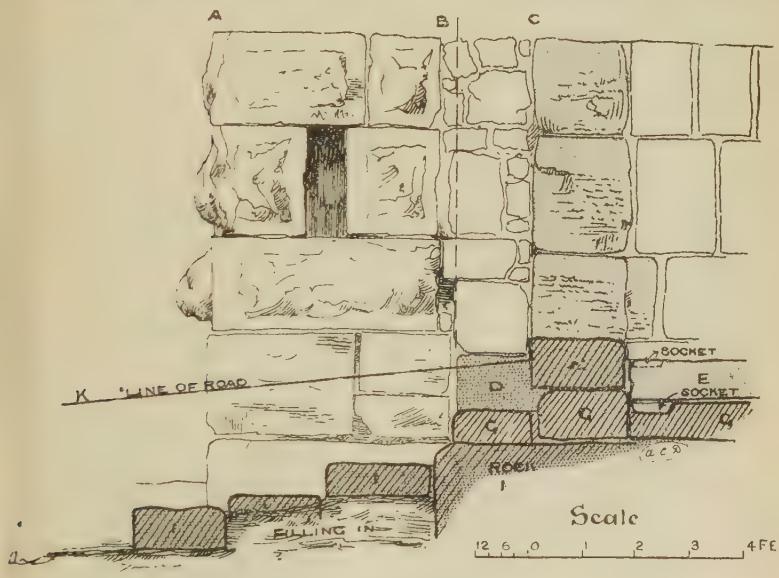
Perspective Sketch

Gate was at once raised, excitement and hope increasing every hour, as-- cutting in the direction of the ingoing wall—step after step was exposed,

until the left jamb of the gate was reached, and on bearing a little towards the right, the upper sill made its appearance. This was the first authentic proof of the existence of the gate, and confirmed the theory founded on the position and appearance of the tell-tale step. The question now became, how to continue the excavation so as to show the gate as completely as possible and also to get at the most important parts, without disturbing the construction. Accordingly a tunnel was driven in a direction parallel with the steps, and in line with the inside face of the jamb, to discover if the inner sills were *in situ*. This was successfully accomplished and our efforts were rewarded by the discovery of the upper inner sill, almost complete, showing the centre bolt sockets and the seat for the left gate post; a connection was then made between this and the ingoing tunnel. Most careful digging and close supervision had now to be observed, as the most delicate part of the work had yet to come, the greatest care being taken that no stone was removed unless absolutely necessary, and not even then until its position and measurements had been carefully noted. Small sub-tunnels were made, sills undercut, joints cleaned out and every part exposed, unless where it was practically impossible on account of the overhead mass of *débris*, the support of which required careful engineering. At F, a wall was discovered, of large roughly squared masonry, running to G, where all traces of it were, however, lost, and after cutting in various directions, led by false clues and barren theories, the hope of tracing its further development was abandoned and the chances of finding an inner gate were given up. However, in spite of this, it is difficult to withdraw the theory that there may have been a second gate, which has been so completely destroyed as to remove all traces. There are four courses of this wall standing, varying in height from 18 inches to 25 inches and the lengths of the stones vary from 13½ inches to 3 feet 10 inches. A few margin and boss stones are seen, but, in general, the dressing is smooth without margins, the chisel pick being the tool used, the vertical and horizontal joints are irregular and wide.

The gate was hidden under the slope of the hill, at such an angle that the *débris* above its right side was so slight that this part was completely removed, not even the stones of the sills remain at this end. From the plan and sketch it may be seen that the gate as now standing is set back 6 feet from the line of the wall, the ingoing angle being slightly obtuse. This ingoing wall was covered with plaster except on the projecting bosses, and on knocking this off we found two styles of masonry. From A to B the work is the same as in the main wall—from B to C, there is a rough filling in as shown on the side elevation of the gate (Section AB). This proves that at some earlier period, the gate jamb was further out, the angle occurring at B, and hence the stone D would be one of the lowest stones of this jamb, the rest having of course been removed. This idea is favoured by the fact that in the part of the wall AB, the stone of the second course is broken off, showing that it was bonded into the first jamb. There are other indications of this first

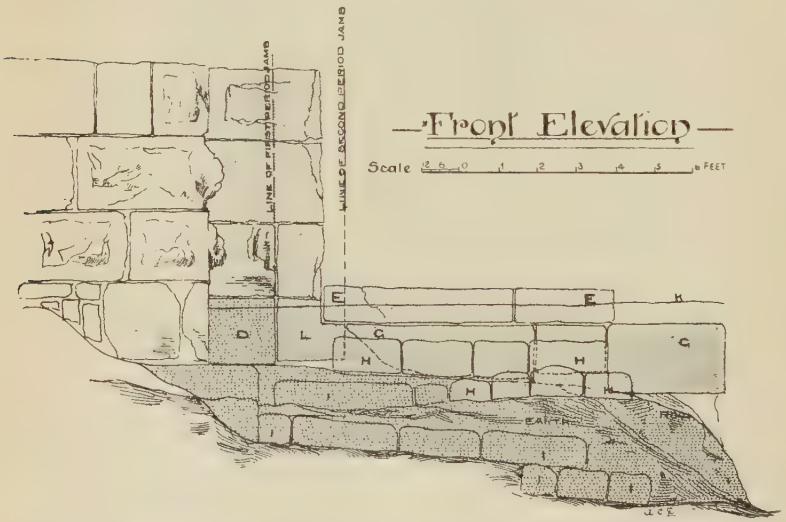
period, which existed before the second and third periods; the second period sill being shown at G, G, and the third period sills at E, E. Two distinct series of steps were found, all well polished, one set above the other. The upper set, indicated by H (front elevation), leads directly to the sill G, G, the lower set I (part of which are rock) would thus lead to an earlier and lower sill—corresponding to the first period indicated by the masonry at BC (Section AB). The upper step of Series I, which is rock cut, would thus become the sill of the gate, the jamb of which, as was before argued, is shown by Stone D. There were no



Section A.B.

steps leading to the upper third period sills, E, E, the road at this time having been raised up to reach the sill as shown at K. This road is easily traced in the section of the cutting, as it is very hard, and is of a darker colour than the *débris*, showing that when the third period gate had been designed, the steps had been left, and merely covered up, and the road made above them. The second gate had a wider jamb than the third, as is proved by the fact that the stone L belonging to this jamb is cut out for the insertion of the upper sill. The sill of the second period abuts against this stone L, and the socket in the inner sill projects beyond the line of the present jamb, confirming the idea that the jamb at that time must have projected as far as the point where the lower sill G abuts upon the stone L, which is the only stone remaining of the second

period jamb. The third period jamb is of course the present existing one, the masonry of which closely resembles the wall F G on the general plan, the dressing and building being of the same character. The examination of the sockets in the upper inner sill shows that the gate must have been on two leaves, socket No. 2 being the centre of the gate, and the bolt hole of the overlapping leaf, the small side sockets 1 and 3 being for extra bolts placed farther in on the leaves (*see* plan). Socket No. 4 I think must have been probably in use at the time of the second period gate, of course in a different position, as in its present position it is useless because it leaves no room for the thickness of the gate, being close up to the outer sill. The sockets below the jamb are of course seats for the gate post, the second period one being shown by dotted

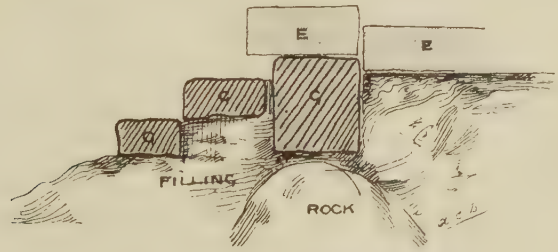


lines. Taking socket No. 2 as the centre of the gate, this would give an opening of 9 feet 6 inches wide over all.

Meanwhile the work had been actively and successfully carried on at other places, and the south-east wall had been followed for 90 feet in the direction of the south-west corner. Shafts had been sunk at H and I, in both of which fragments of the wall had been discovered. At shaft H three courses of masonry were found, the rock bottom being 15 feet below the surface, the stones showing the same character as those at the gate. Shaft I also showed a similar piece of masonry, five courses high, following a rock base 17 feet from the surface. Connecting tunnels were made between these shafts, but unfortunately here most of the stones had been removed, only the lower foundation courses of rough rubble on rock remaining. Another shaft was sunk at J, where we were again successful in finding the wall two courses high, extending a distance of

28 feet back in the direction of the pool. The masonry of this part is of a much inferior character to the other specimens mentioned, there, however, being a few stones with the same characteristic margins and bosses,

which I have before described. Following in the opposite direction for 7 feet 6 inches a similar result was obtained. At this point, the side of a tower was come to and disclosed itself to the extent of two courses



Section C.D.

of roughly-squared large stones set on a rock scarp, out of which the beds for the stones had been cut. This did not at first look particularly hopeful, chiefly from the fact that neither of the courses was bonded into the wall, which ran straight on behind the stones. However, on

following this clue, the building became more reassuring, the stones now being much larger, better set and worked, and altogether of a better class than any I have before described. Great difficulty was experienced in driving this tunnel, on account of the huge fallen stones which blocked the way. These stones had become firmly wedged together, and in some cases the workmen had to resort to quarrying before they could be removed. One of them I measured, and found it to be 6 feet 6 inches long and 23 inches high, well worked on bed and joints, having drafted margins and rough bosses. The rock here falls rapidly and is stepped out to form the seats for the stones. The corner being reached, the tunnel was then pushed along the face of the tower, the same superior class of masonry still continuing. On sinking down to the foundation, it was found that for 13 feet from the corner, the rock dipped 6 feet, displaying a magnificent piece of wall, at this point ten courses high, measuring over all 13 feet.

This part is particularly interesting, in so far as it shows two distinct classes of masonry. The dip of the rock is filled in with six courses of finely-jointed stones, from 10 inches to $10\frac{3}{4}$ inches high, the longest stone being 5 feet 8 inches, each course having a back set of from $\frac{3}{8}$ inch to $\frac{7}{8}$ inch. The dressing is ordinary chisel pick dressing, with drafted margin in some cases, and the vertical and horizontal joints are worked close and true. Above this, rising from the main base line of the rock, the stones are of different proportions and of more varied character. Four courses of this masonry are standing, varying from 20 inches to $23\frac{1}{4}$ inches high, the length of the stones varying from 11 inches to 6 feet 5 inches; chisel-picked stones and margined and rough bossed stones being placed indiscriminately. The same accuracy in the jointing and setting is also observed in these upper courses, although the general appearance is similar to the other parts of the wall. On examination, it seems quite certain that the shallow courses have been inserted into the dip of the rock after the tower was built, and as the rock rises rapidly towards the inside of the wall, this part would form a sort of facing to the rock, the reduced height of the courses may also be accounted for in this way. Beyond this, along the face of the tower, the rock again rises, and the wall was lost sight of, but was again picked up in the same line, within 10 feet of the corner. Here 10 courses 13 feet high wall are still standing, the upper two courses being similar to the upper courses of the last described part. Below this the stones are of a very rough character, being unhewn and very roughly squared and of massive proportions; turning the corner and following on, the same characteristics continue until the wall abuts up against a scarp 12 feet high, and is again lost. This scarp was followed in its irregular form to where connection was made with a tunnel from a shaft, which had been sunk at K, following a wall foundation of good masonry from K to L. This does not, however, appear to have been connected with the tower, as, in the first place, it does not correspond in direction, and from its position is likely to have been the right ingoing wall of the first period gate, but must certainly have been

removed before either the second or third period gates were built, as its position would render these gates impracticable. Following the argument, the tower is certainly a later addition, possibly of the time of the two late period gates, and may have been cut back at some point above the scarp, giving the desired proportion to suit the widths of these gates.

The drain had by this time been opened, but I will finish my notes on the wall which was being followed in the direction of the cemetery, before commencing my description of this most interesting discovery.

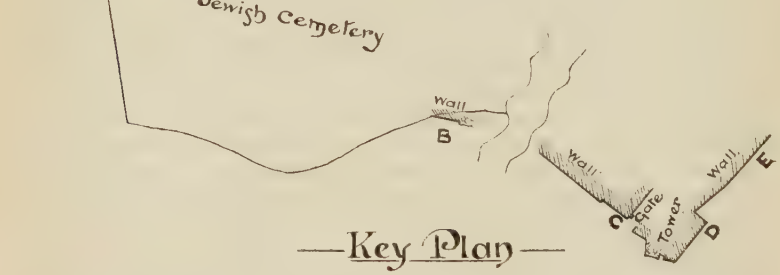
This wall I have dealt with from the point D, where the first shaft was sunk, down to the corner of the gate, and I will now follow it back up the hill in the direction of the cemetery.

At a point M a tunnel was bored in from the face of the hill, and within a few feet of the outside, a plastered wall of rough rubble was come to which on examination proved of no importance, and was consequently cut through, the real wall being reached 4 feet beyond this. A connection was then made between this and the first shaft, and a tunnel was pushed upwards, following the wall which continued four courses high of the same character as when first seen. At a point 57 feet from the corner of the gate, the wall rises up on a rock scarp, 8 feet high, which strikes out at an angle from the wall; here a connection was made with the tunnel coming in the opposite direction from a shaft sunk at N. Beyond this scarp the wall is very much broken, but sufficient of it remains to show its direction; and at the shaft it stands 4 courses high, the rock being 13 feet below the surface. Beyond this it entirely disappears, the direction being still shown, however, by a rock scarp which was followed for 15 feet, but as the soil now became loose and dangerous it was deemed advisable to sink another shaft, at O, beyond this, in the hope of picking up the lost wall again. Here, however, the same difficulty was experienced: the rock was reached 13 feet below the surface, but no stones were found; tunnels were driven to right and left, with no more satisfactory result; and thus it remains up to the present moment. The very loose and disturbed nature of the *débris*, together with the absence of any fallen stones, both tend to diminish the chances of any remains of the wall being found near this point; but, in spite of this, Dr. Bliss is still hopeful of again picking it up.

At P the first opening in search of the drain was made, and within 3 feet of the surface it was found, the *débris* at this point being very slight. After clearing this out to the bottom, the line was followed for a distance of 15 feet, at which point the first cover was found; these covers continuing intact for a distance of 86 feet. The drain was entirely silted up and within a few inches of the soffit, the section of the deposit showing a mass of rich black soil with thin layers of washed sand at a few inches apart near the top. The work of removing this soil was an easy task, and very soon a distance of 112 feet had been cleared out, the line being followed until it turned in an easy curve following the direction of the valley. The walls of the drain are partly of rock and partly of stone, and unless in places where the rock is cut out to form the bottom, there is

only a rough filling in of stones, probably to allow the sewage to filter through. The heights vary from 7 feet 9 inches to 5 feet 10 inches, and the widths from 2 feet 6 inches to 3 feet. Walls are built of rough squared stones, pointed in mortar, no regularity of courses being observed, and the stones being of massive proportions. At intervals along the drain, where shown on the general plan, there are four branch inlets measuring 2 feet 10 inches, 10 inches, 11 inches, and 12 inches wide respectively at various heights from the bottom of the main drain. The covers are of large stones roughly squared, having good solid bearings of 15 inches to 20 inches, these stones averaging 14 inches high and 22 inches broad.

On examining the covers a very interesting discovery was made of what proved to be two surface water inlets from the street above. These inlets are formed in stones set above the covers, by cutting a slit through 1½ inches wide and 11 inches long, the underside being bevelled off. They remain quite perfect, and are *in situ*, showing the ancient's idea of

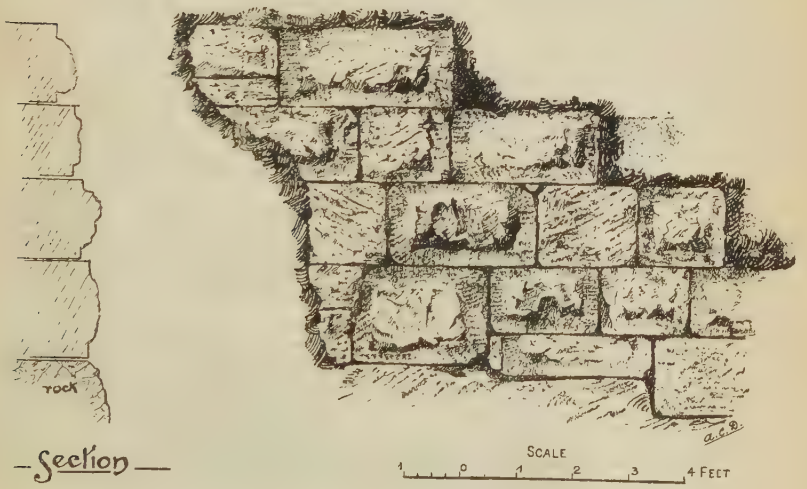


—Key Plan—

what we now know in the technique of nineteenth century sanitary science as the street gully. Beyond the point where this section of the drain was cleared out, another shaft was sunk, and the drain followed for a distance of 100 feet, where the same characteristics are noticeable; no covers were, however, found in this section, and no branch inlets. Going back to the first shaft, we then pushed down in the direction of the gate for a distance of 72 feet. No covers were found, and as the drain approaches towards the gate it widens out to 3 feet 7 inches, and is almost entirely rock-cut, the bottom falling rapidly until at the point Q, where it is now being excavated, it is 13 feet deep. Here it seems to dip down and get through below a rock-cut and partly concrete tank, which has a rock-cut channel outlet to the drain, but until it is properly cleared out, it is difficult to form a theory as to whether this may be a catch pit, or merely a sinking to suit the levels. However, a week will decide that point. Outside the wall at L, where shown, the outlet of the drain was discovered, and we are at present following encouraging clues

in the direction of the dotted lines on plan, in the hope of finding a cesspool, or a series of settling ponds as a fitting termination to such a scientifically constructed system of drainage.

— Specimen at A —



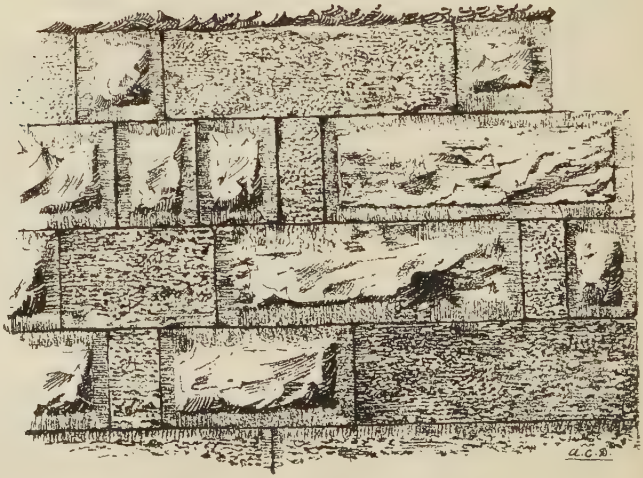
— Specimen at B —

The drawings showing specimens of masonry—drawn to scale—will help to illustrate my description of the wall at the different points,

Section

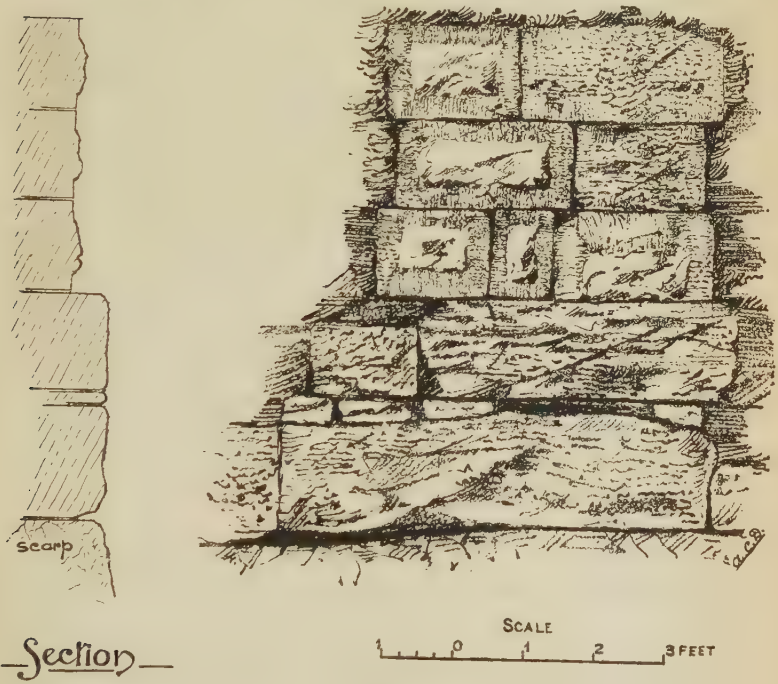
Specimen at C

Section



Specimen at D

and also support the arguments brought forward. Specimens A and B are from the two points where the wall enters and emerges from the Jewish Cemetery, which were excavated at the end of last season. Specimen C is from the wall at the corner of the gate. Specimen D is from the tower and bears the same character as the last, except that the stones are much larger, and the hewing and setting is of a superior class of work. Specimen E is from the nearest point to the pool at



present excavated, and shows a return to the style of masonry found at A, B, and C. (*See* key plan.)

The objects discovered consist of pottery (mostly Jewish), glass, coins, and an iron buckle, but these I will leave for Dr. Bliss to deal with.

Since its commencement, the work has gone on uninterruptedly until Wednesday, 29th May, when it was stopped on account of Dr. Bliss's illness, and was not again commenced until the following week. The Koorban Bairam holidays were held in that week, so that in any case operations would have been suspended for a few days.

The largest number of men employed at one time was 25, they are all from within an area of a few hundred yards of the pool, the majority having been employed in the work last season. They are a most efficient lot, and go about the work in a workmanlike manner, under the able management of Yusif, whose intelligence and interest in the work, together with his untiring attention to duty, was a matter, I must admit, of surprise to me on my first initiation into the mysteries of excavations.

By the kindness of the Augustinians, our camp was pitched on their property, in a charming position overlooking the Valley of Hinnom and the Hill of Ophel, with the Mount of Olives as an immediate background, the picture being flanked by the walls of the Haram area on the left, and on the right by the ragged village of Siloam, scattered irregularly over the face of the hill, each little square block, with its tiny dome, rising from the solid rock in a rude simplicity, producing a peculiarly natural and charming effect. Towards the middle of May, the heat, however, became so oppressive as to be almost unbearable, our surroundings shutting us off from the wind in every direction. This continued for three weeks, the temperature in the tents for three days being at 96° F. It was at this time that Dr. Bliss's illness reached its climax, which necessitated his removal from camp, but it is to be hoped that ere long he will be back in Jerusalem, with a fresh store of health, fit for the completion of the season.

The relations with the owners have been most harmonious, chiefly owing to the presence of Ibrahim Effendi, whose judgment and tact in such matters are of much value.

During the season we had numerous visitors at the works, the ecclesiastical orders being strongly represented.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *The Muristan.*—In the year 1889 I reported on a large newly discovered cistern, near the Church of the Holy Sepulchre, and immediately north of the Muristan. My report was published in the *Quarterly Statement*, p. 111, illustrated with a plan. Afterwards I sent sections, &c., of this remarkable building, which were also published in the same volume, p. 210. At that time I could not possibly say whether the southern wall of the cistern was rock or masonry, as the old cement covered it still. I had an idea it might be a rock scarp, and then the second wall might have stood on it. But recently I became convinced that it is not a rock scarp, but consists of masonry. It came out in this way :—

In the rebuilding of the former church at the Muristan, just opposite this cistern and south of the road there, the foundation work is even now, after sixteen months' labour, not yet completed. The southern wall of the church goes only from 6 to 10 feet down into the ground, and has to be provided with new foundations. The architect wishes to preserve the old

wall, and is underpinning it bit by bit, but notwithstanding, I fear he will finally be obliged to take it off, like those on the other sides—on which sides the new building is brought up about 4 feet above the surface– all of it new and fine masonry. The deepest point where the rock was found is in the north-east of the church, 16½ metres, or about 52 feet, below the surface. The architect told me that he found the rock in high steps, so that the new masonry for walls or piers stands, in some parts, 4 to 5 feet higher on the rock than in other parts. When they made the diggings for the foundations of the northern wall of the church, notwithstanding much propping with strong timber, it was feared the mass of *débris*, over which the road runs, might fall down and smash the supports, as the ground had broken all along the northern line of the road. Even the new Greek building standing over the large cistern had become cracked, so that they became afraid lest it also might become injured or fall, which certainly would have been the case if the road had actually given way. The work was therefore carried on very quickly, and the whole trench filled with new masonry, all the propping being left unmoved and buried. The danger was then over, and no further cracking took place. This state of things proves that the southern wall of the great cistern under the Greek building is not rock, but masonry; otherwise it could not have given way. This foundation for the church is said to require about 135,000 cubic feet of new masonry, all underground. Although the old entrance on the north side will be built up again with the old stones, the new church will have also an entrance in its centre on the west side, in the new road there—running from north to south into David's street. A few steps will lead up to the threshold of the church gate. The cloisters in the court of the former convent are now restored again.

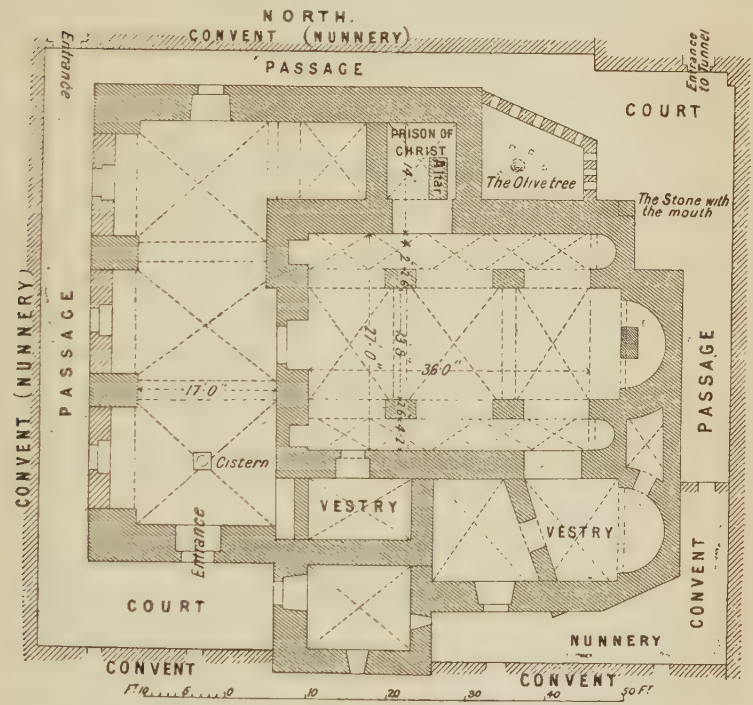
2. *Church at Deir ez Zeituny.*—This is an Armenian Convent for Women, situated east of the large Armenian Convent of St. James, and about 300 feet north of Bab Nebi Daud. In the Ordnance Survey Plan, scale $\frac{1}{2500}$, it is marked as "Convent of the Olive Tree." As there is no entrance from the south, and in the east are other houses, and in the west the large convent, a narrow lane leads to it on the north only, so travellers very seldom come to it, unless they make special enquiries for it. Hence, in itinerary books it is seldom mentioned. Baedeker says: "Near it (the great Armenian Convent) is the Deir es Zeitūn or Armenian Nunnery, with thirty inmates, which is said to occupy the site of the 'house of Annas,' the father-in-law of Caiaphas." In the *Quarterly Statement*, 1889, p. 9, Dr. Chaplin says: "The house of Annas appears to be now included in the precincts of the Armenian Convent, and is probably part of the nunnery and girls' school known as Deir ez Zeituny." Robinson mentions the place, but does not describe it. The fullest account of it I found in Tobler: "Top. Jerusalem," I., p. 364, *et seq.* (Berlin, 1853). Recently I have examined the place, and found a convent of various and irregular buildings, large and small, and of no special

interest. In its centre is a rather nice church of some interest, and connected with it several sites. It is believed, as already said, to occupy the house of Annas, the father-in-law of the high priest Caiaphas. Tradition says that when Jesus had been arrested at Gethsamane by the servants of the high priest, they brought him first to this place, which was the house of Annas, and bound him to an olive tree standing in the courtyard, and from hence he was taken to the house of Caiaphas further south, the site of which is now outside the wall. As I found the church of some interest I made a plan, which I enclose. It is inside 27 feet wide and 36 feet long, without the apse, divided by four piers into three parts, a nave and two narrow aisles, which end in the east in regular apses, the middle one much larger than the side ones. At the first glance one is struck by the very narrow side aisles, 4 feet 2 inches, whereas the nave is more than three times as wide, viz., 13 feet 8 inches. The reason for introducing the piers seems to have been that the building might have the basilica form, and that windows might be made in the central higher part, as round about the lower part were other buildings, and hence no place for making windows. In the walls standing on the arches connecting the piers one with the other, are on each side three windows, so the central part or nave has full light, whereas the aisles are somewhat dark, and still more so the rooms attached to the church on the north and south. On the south side there are three apartments used as vestry, &c., the eastern of which is closed up by a large apse similar to that of the nave, but, like it, without any window, having a little side chamber east of the small southern apse. At the middle of the northern side there is a recess with an altar, which is called the "Prison of Christ" (like that at Nebi Daud). And east of this recess is, in the open air, the "olive tree," now renewed by branches sprung up from the remains of the old tree or its roots. To this tree, according to tradition, Jesus was bound when he received from the high priest servant the stroke on his cheek It is now surrounded on two sides with a modern wall having many windows, so that visitors can see the tree through them. On the other two sides it is protected by the church walls, where there is at the outer corner a stone (Jewish dressed) with a cleft somewhat resembling the open mouth of a man, or rather of an animal, which was opened when our Lord was here ill-treated, and uttered some praise to the Lord and rebuke to the evildoers. One can put his hand in the cleft. Perhaps I may here mention that the Greeks have also such a stone on one of their convents north of the Khankeh (No. 23 of the Ordnance Survey Plan $\frac{1}{2500}$), which has this form, and which also cried out when the disciples were silent.

In this church, as in nearly all Armenian churches, the walls are covered inside with white and blue glazed tiles, giving a very clean and nice appearance. The entrance is on the west side, and before it is a rather large atrium or vestibule 17 feet wide and 51 feet long, and arched, without the piers, having formerly in the west three openings, each $12\frac{1}{2}$ feet wide, but now walled up and furnished with windows in the

centres. Under the floor of this porch is a large cistern, the mouth of which is in the centre, near the south end, where there is now the general entrance to the vestibule and to the church. The church, with its surrounding buildings, stands nearly free, only towards the south-east it is connected with the convent. In the north-western corner of the courts and passages going round the church is the entrance to the whole convent and church—a lane outside leading to this gate; and at the north-eastern corner is a gate leading to a vaulted tunnel going in a

CHURCH OF THE CONVENT OF THE OLIVE TREE.



north and north-eastern direction, 60 feet long and 20 feet wide, having only a few sky-holes on the top of the arching, and no other windows, and hence a very dark place. Under it also there is a cistern. The people told me that when the Mohammedans drove away the Franciscans from the "Church of Zion," or Nebi Daud, a few of their brethren took refuge in this tunnel until they could go out again with some safety.

In the fifteenth century Felix Fabri[1] paid a visit to this convent and to the church, which at that time was dedicated to the Holy Angels.

[1] "Pal. Pilgrim's Text Society's Trans.," I, 314.

Armenian monks then dwelt in the place, but 200 years later it was inhabited by nuns, or rather widows, as it is now. To Fabri the olive tree was shown and the place where our Lord was buffetted (John xviii, 22). Bernardino Amico, A.D. 1596, gives a plan of this church, which shows that at that time it was just as now. Marino Sanuto's plan is the first showing the Domus Annae, but puts it erroneously east of the Church of the Sepulchre, whereas it is south of it. The building of this church seems to me to be Byzantine, not Crusading.

JERUSALEM,
April 16th, 1895.

ON APHEK IN SHARON.

By Rev. GEORGE ADAM SMITH, D.D., LL.D.

IT is pretty generally agreed to accept the LXX reading of Joshua xii, 18: "The King of Aphek in Sharon, one." This Sharon Aphek seems to be implied, as Wellhausen has pointed out ("Composition of the Hexateuch," p. 254) in the addition which Lucian's recension of the Greek text makes to 2 Kings xiii, 22: "And Hazael took the Philistine out of his hand from the Western Sea unto Aphek," a description which would seem to imply that Aphek lay close up to the foot of the hills on the east border of Sharon. Further, Wellhausen ("History," Eng. Ed., 39) and Robertson Smith ("Old Test. on the Jewish Church") have argued, I think, successfully, for the identification of this Aphek in Sharon with the Aphek from which the Philistines attacked Israel at Eben-Ezer (1 Sam. iv) and with the Aphek at which they mustered when they marched to the Battle of Gilboa (1 Sam. xxix, 1, which ought to follow on to xxviii, 1-2, leaving xxviii, 3-25, till later). In my "Hist. Geography of the Holy Land" I have suggested that the Sharon Aphek may be Kakon, at which Napoleon was attacked by Arabs from the mountains of Samaria, and which lies opposite the opening of the chief pass into Samaria. A careful examination of the modern place-names in Sharon has not enabled me to discover, either at Kakon or elsewhere, a trace of the name Aphek. But in the list of towns in Palestine taken by Thothmes III, No. 66 is Apuqn. Maspero takes it for the Aphekah of Judah (Joshua xv, 53), and the Rev. Mr. Tomkins also assigns it ("Records of the Past," Second Series, v, 48) to Judah. But W. Max Müller ("Asien *v.* Europa nach altägyptischen Denkmälern," p. 161) gives good reasons for supposing that in these lists of Thothmes III we have no towns south of Ajalon. However that may be, Apuqn belongs to a group of towns which are divided between South Sharon—62 Joppa, 64 Lydda, 65 Ono: and North Sharon—67 Suqa, probably the modern Shuweikeh, 14 miles south-east from Cæsarea, and

68 Ihma or Yhm, "where the king held a council of war as to which route he should take over Carmel" (Max Müller, p. 160). That is to say, Yhm lay on the extreme north of Sharon as Joppa, Lydda, and Ono did on the extreme south. Apukn and Suqa must have lain between, and if Suqa be, as is probable, Shuweikeh (Tomkins identifies it with the Judæan Shuweikeh), then Apuqn must have lain near by Sharon. But this is another link added to the evidence for an Aphek in Sharon, an important military point; and the only link still wanting to complete the argument is some modern trace of the name. W. Max Müller (160) admits that Apuqn is an Aphek, but is unable to suggest which Aphek. He adds in a note that the final "n" might be amended to "l."

Among the sites in Northern Sharon, which might be the ancient Aphek, are, besides Kakon (mentioned above) Bâka el Gharbîyeh, a village on the plain, with wells and springs to the west and north of it, and with the main road passing through it; and Jett, "evidently an ancient site" on a high mound at the edge of the plain, beside the main road, near the junction of the latter with the road to Shechem, and about 2½ miles from the road through 'Attîl to the great plain.

THE STOPPAGE OF THE RIVER JORDAN IN A.D. 1267.

By Lieut.-Colonel C. M. Watson, C.M.G., R.E.

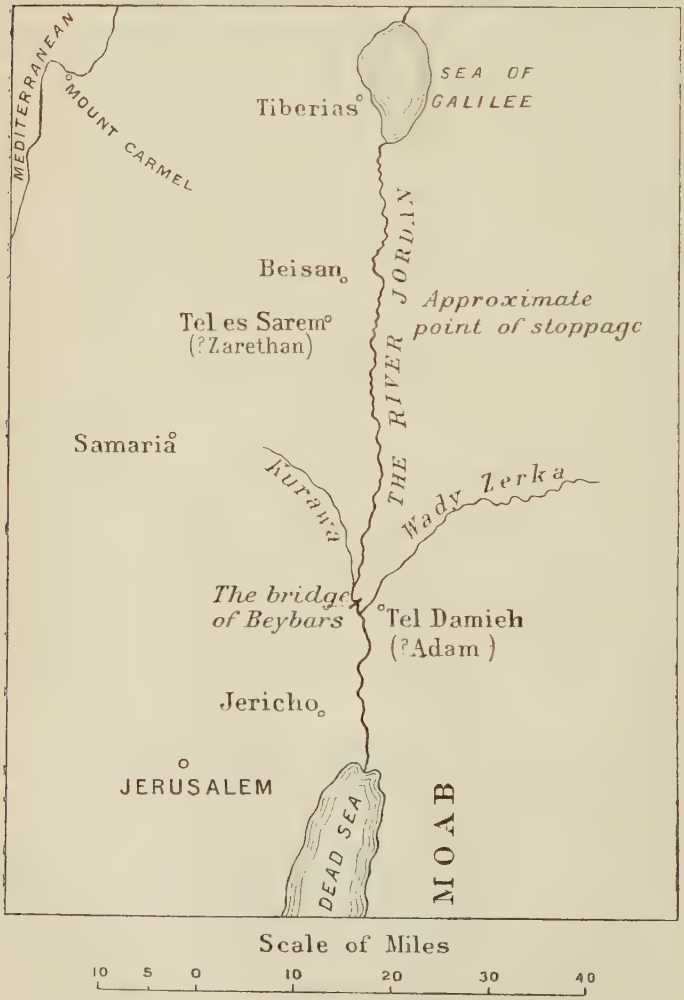
Monsieur Clermont-Ganneau, to whom the Palestine Exploration Fund owes so much with regard to the investigation of the antiquities of the Holy Land, has recently devoted considerable attention to the examination of a passage in the writings of a little-known Arab historian of the fourteenth century, wherein is given an account of a stoppage in the flow of the waters of Jordan, bearing a remarkable likeness to the miraculous arrest of the river at the time of the passage of the Israelites under Joshua.

Monsieur Ganneau has been so good as to place his notes at my disposal, and believing that they will prove of interest to the readers of the *Quarterly Statement*, I propose to give a *resumé* of his observations on this interesting question.

Those who have studied the history of the wars between the Christians and Mohammedans in the Holy Land will remember the fierce struggle which took place after the last crusade, a struggle that ended in the complete defeat of the Christians and their expulsion, so far as any power was concerned, from the land of Palestine. One of the greatest leaders on the side of the Mohammedans was the Sultan Beybars I of Egypt, who, during his reign from 1260 to 1277, conducted many successful campaigns in Syria, and proved a worthy successor of the great Salah ed Din, better known as Saladin, the foe of Richard I of England.

It was during one of the campaigns of Beybars that the event took place (to which Monsieur Ganneau has drawn attention) in the year 1266,

MAP OF THE JORDAN
TO ILLUSTRATE THE ACCOUNT OF THE STOPPAGE
OF THE RIVER IN A. D. 1267.



when it was important for the Sultan, for strategical reasons, to transport an army across the River Jordan. The event is related in the history of

the Sultan, written by the Arab chronicler, Nowairi, a copy of whose work is preserved in the National Library in Paris.

Having said so much by way of preface, I will now epitomise Monsieur Ganneau's notes upon the subject.

A question which has always been discussed with much interest by commentators on the Book of Joshua, is the passage of the Hebrews, dry shod, across the Jordan, and anything that can throw light upon the miraculous stoppage of the river in its onward flow to the Dead Sea must naturally call for serious attention. According to the Biblical account of the entry of the children of Israel into the Promised Land, what took place was as follows :—After the death of Moses in the land of Moab, Joshua took command of the Israelites, and, by command of Jehovah, prepared to lead the host across Jordan into the plains of Jericho. The river was at the time in full flood ("for Jordan overfloweth all his banks all the time of harvest," Joshua iii, 15), thus adding to the wonderful nature of the event. At the command of Joshua, as directed by God, the priests, carrying the ark, advanced into the river, which, when their feet touched it, divided to give them passage, the water below flowing towards the Dead Sea, while the water above rose in a heap a great way off, at Adam, the city that is beside Zarethan. All Israel then marched over past the ark, the bearers of which stood in the empty bed of Jordan until all had gone over safely. The passage completed, the bearers of the ark also followed ; Joshua then caused twelve stones to be taken from the bed of the river to be set up to commemorate the passage, and also set up twelve stones in the midst of the river at the place where the bearers of the ark stood.

Numerous explanations have been given of the Biblical story. Some have tried to reduce it to less marvellous proportions, and have suggested that there may have been a fortunate diminution in the amount of water in the Jordan at the time of the passage. Josephus, in his "Antiquities of the Jews," apparently tried to diminish the miraculous nature of the event, perhaps to make the story more easy of acceptance by Roman and Greek readers of his history ; while some modern critics have gone so far as to suggest that the crossing may have been effected by means of an ordinary ford. But the Biblical account is perfectly clear that the Jordan was *in full flood* and overflowing its banks, a time when, as can still be ascertained from an examination of the river, all the fords are impassable.

It cannot be questioned but that the author of the book of Joshua speaks of an absolute stoppage of the river at the time of its full height, and to explain how this could have occurred it has been suggested that the waters were obstructed by some physical obstacle, and that the miracle consisted in this obstruction having taken place at the actual moment when the Israelites had to cross the Jordan. But, hitherto, this idea has been purely hypothetical, based on facts known to have happened with regard to other rivers, but not known ever to have taken place in the course of the Jordan. If, however, it can be shown that such a stoppage has actually occurred, within historic times, in the case of the

Jordan itself, the conjecture would naturally assume a high degree of probability. And it is just such a stoppage which is described in the writings of the Arab historian, Nowairi, as having been observed in the thirteenth century of our present era.

The chronicler relates that in the year of the Hegira, 664, corresponding to A.D. 1266, the Sultan Beybars caused a bridge to be built across Jordan to facilitate the strategic movements of his army. The Arabic text of the passage in the manuscript runs as follows :—

ذكر عمارة جسر دامية

وفى جمادى الاول سنة اربع وستين وستماية رسم السلطان ببنا جسر على نهر الاردن وهو نهر الذى يشق غور الشام ويسمّونه الشريعة و هذا الجسر هو يقرب (يقرب) دَامِيَه فيما بينها وبين فراوا (قراوا) واتّفق فيه اعجوبة لم يسمع بمثلها و ثلك ان السلطان نَدَب الامير جمال الدين بن نهار بعمارته ورسم ان يكون خمس قناطر واجتمع الولاة لذلك ومنهم الامير بدر الدين ومحمد بن رحال متولى نابلس وحملوا الاصناف وجمعوا الصناع وعمروا على ما رسم به السلطان فلما تكاملت عمارته وتفرّق ذلك الجمع اضطرب بعض اركان الجس فغلق السلطان لذلك وانكر (انكر) عليهم واعاد هم لاصلاح ذلك فتعذر (فتعذّر) عليهم لزيادة الما وقوة حريانه (جريانه) فاقاموا كذلك اياماً و قدتيقّنوا العجز عنه فلما كان فى الليلة المسفره عن السابع عشر من شهر ربيع الاول سنة ست وستين انقطع ما الشريعه حتى لم يبق بها شى منه فتبادروا واشعلوا النيران الكثيرة والمشاعل واغتنموا هذه الحادثة واصلحوا الاركان وقو وها واصلحوا منها مالاكان يمكن عمله وركبوا من يكشف جير هذه الحادثه فساقوا الخيل فوجدوا كداراً (كباراً) مرتفعاً كان يشرف على الشريعة من الجنب المغربى والكبار شى يشبه الجبل و ليس لجبل لان الما يحلّه

بسرعة كالطين قد سقط فى الشريعة فسدّ ها واستكر الما وتحامل
على جهة الغور مما ورا السكر فعادوا بالخبر وانقطع الما من
نصف الليل الى الرا بعة من النهار ثم تحامل الما وكسر ذلك
الكبار و جاطول رمح فلم يوثر (يوثّر) فى ذلك البنا لانعاقة (تتقانة)
وحمل الما ما كان هناك برالات (من الات) العمارة وهذا الحادثة
من عجائب الاتفاق وهذا الجسر باقٍ الى وقتنا هذا

Some of the words in the Arabic MSS. of Nowairi are rather obscure, in consequence of the absence of diacritical points or apparent mistakes in writing, and in the above copy of it the readings of these, as proposed by Monsieur Ganneau, are given in brackets after the words which are thus doubtful. The translation of the story runs thus :—

"*Construction of the Bridge of Damieh.*

"In the month of Jumad the First, in the year 664, the Sultan issued orders for the building of a bridge over the River Jordan. It is a river which flows through the low-lying valley of Syria, which is called the Sharieh. The bridge is in the neighbourhood of Damieh, between it and Kurawa, and there happened in connection with it a wonderful thing, the like of which was never heard of. The Sultan charged the Emir Jamal ed Din ibn Nahar with the erection of the bridge, and commanded it to be made with five arches. Officials were assembled for the purpose, and amongst them the Emir Bedr ed Din Mohammed ibn Rahal, the Governor of Nablus. They obtained supplies, collected workmen, and erected the bridge as commanded by the Sultan. When it was completed and the people were dispersed, part of the piers gave way. The Sultan was greatly vexed and blamed the builders, and sent them back to repair the damage. They found the task very difficult, owing to the rise of the waters and the strength of the current. But in the night preceding the dawn of the 17th of the month Rabi the First of the year 666 (8th December, A.D. 1267), the water of the river ceased to flow, so that none remained in its bed. The people hurried and kindled numerous fires and cressets, and seized the opportunity offered by the occurrence. They remedied the defects in the piers and strengthened them, and effected repairs which would otherwise have been impossible. They then despatched mounted men to ascertain the nature of the event that had occurred. The riders urged their horses and found that a lofty mound (Kabār) which overlooked the river on the west had fallen into it and dammed it up. A "Kabār" resembles a hill, but is not actually a hill, for water will quickly disintegrate it like into mud. The water was held

up, and had spread itself over the valley above the dam. The messengers returned with this explanation, and the water was arrested from midnight until the fourth hour of the day. Then the water prevailed upon the dam and broke it up. The water flowed down in a body equal in depth to the length of a lance, but made no impression upon the building owing to the strength given it. The water carried away the apparatus used in the work of repairs.

"The occurrence is one of the most wonderful of events, and the bridge is in existence to this day."[1]

This is the story related by Nowairi, and, considering what a striking resemblance it bears to the occurrence chronicled in the Book of Joshua, it appears strange that no one, from Quatremère downwards, seems to have thought of comparing them with one another. Nowairi's account bears the evidence of truth on the face of it. It is not at all likely that he had in his mind the miracle related in the Bible, of which he probably had never heard, nor does he claim any miraculous character for the occurrence, which he might perhaps have felt inclined to do, as the stoppage of the Jordan rescued the Sultan from a very awkward difficulty. In fact, for Nowairi the event was simply matter of history, a very extraordinary circumstance, but not outside the bounds of natural phenomena. And the explanation he gives is fully corroborated by the configuration of the valley of the Jordan as it exists at the present time.

In order clearly to understand the narrative, it is necessary, in the first place, to fix, if possible, the position of the two localities referred to by Nowairi, and to ascertain the site of the bridge built by order of the Sultan Beybars. The historian says that the bridge was situated between Damieh and a second locality, the name of which is not clear in the Arabic MSS. In fact, Quatremère appears to have regarded the latter word as illegible. Damieh is found without difficulty, as on the east bank of Jordan, near the spot where the Wady Zerka joins the latter, there still exists a mound called Tell Damieh, where are the remains of an ancient town, which is, without doubt, the Damieh referred to by Nowairi. The other place named by him is not so easy to find, and it is not stated clearly whether it was on the same bank as Damieh or at the further end of the bridge on the west bank of the river, but it is probable the latter is intended, as it is not likely that the historian wished to indicate that the bridge was between two places on the same bank. And on the west bank, just opposite Damieh, there is a locality which bears the name of Karawa, a name that at present is rather applied to a district than to a fixed point. But in the Middle Ages, according to the testimony of the Arab geographer Yakut, there was formerly on the banks of the Jordan a market town named Karawa, which was in the centre of a district where

[1] The above English translation was kindly made by Mr. H. C. Kay, and is practically identical with the French translation made by Monsieur Ganneau. Mr. Kay has pointed out that another translation of the passage in French is given in Quartremère's "Histoire des Sultans Mamluks," vol. ii, p. 26.

the sugar cane was largely cultivated. It was probably the same as the ancient town Corea, which is mentioned by Josephus in the account of Vespasian's march to Jerusalem, as being one day's journey distant from Jericho.[1] The Arabic name is written قراوى and قراوا. Comparing this word with the word in the manuscript of Nowairi, it will be seen that it is only necessary to add the points of the letter ق to obtain the form of the word Karawa as it is written once in Yakut, and as it is also written at the present day. An examination of the ground leads to the same conclusion, as near the place where the Wady Zerka joins the bed of the Jordan, there is now an important ford on the road of communication between Nablus, west of the river, and the ancient city of Salt to the east of Jordan. At a short distance above this ford are the remains of an old bridge, which have been regarded by some as Roman, while others have considered it to have been built by the Arabs or the Christian crusaders. There appears, however, to be little doubt that this was the very bridge erected in A.D. 1266 by command of the Sultan Beybars, in connection with which occurred the remarkable phenomenon described by Nowairi. It is much to be desired that some explorer would make a more minute examination of the remains of the bridge, and possibly some inscription might be found similar to that upon the bridge built by the same Sultan Beybars at Lydda, or at least one of the lions passant, the badge of the Sultan, usually sculptured on buildings erected by his orders.

Now let us turn to the physical character of the phenomenon of the stoppage of the river which recalls so forcibly the Bible narrative According to the statement in Nowairi, the damming up of the Jordan took place at a time when it was in full flood, just as at the time of the passage of the Israelites it was also in full flood. But these were not at the same period of the year. In the Arab story the date of the event was the 8th December, a time of year when the winter rains had commenced and caused the Jordan and its tributaries to swell. In the account in the Book of Joshua, the stoppage took place in the time of harvest, which, in this region, where a tropical temperature prevails, is in the month of April or even in March, when the melting of the snows of Lebanon and Anti-Lebanon also causes a swelling of the Jordan. It is clear, therefore, that on both occasions, although not at the same time of year, the Jordan must have been, as stated, in full flood, and therefore the same physical cause would act. To understand it, it is necessary to consider the nature of the Jordan valley, which has a very unique character. Rising at the foot of the snowy Hermon, the Jordan descends rapidly to the lake now called Huleh, anciently known as the Waters of Merom, the surface of which is about 7 feet above the level of the Mediterranean. Thence it descends rapidly for a distance of 11 miles to the Sea of Galilee, 682 feet below sea level, leaving which it falls deeper and deeper in its course of 80 miles to the Dead Sea, and

[1] Josephus' "Wars of the Jews," Book IV, chapter viii.

is there no less than 1,290 feet below the level of the Mediterranean, a depression without parallel elsewhere on the surface of the globe. This remarkable fissure in the earth's surface, possibly due to volcanic action in prehistoric times, may, in past ages, have formed a long and narrow inland sea, which has now disappeared, leaving only the lakes of Huleh and Galilee and the Dead Sea, and the traces of its existence in the gypseous marla strongly impregnated with salt, of which the bed of the River Jordan is composed. In this thick deposit of marl the river has gradually hollowed out its present bed, whereon it deposits, year by year, a stratum of yellowish alluvium, quite distinct from the marl deposits forming the bed of the ancient sea. The bed of the river, properly so called, is practically a narrow winding trench, the line of which frequently alters in consequence of the friable nature of the soil. In a district east of Beisan, and from 15 to 20 miles south of the Sea of Galilee, the river passes through what might be described as a gorge between steep banks of marl, sometimes nearly perpendicular, which, on the right or left bank, exceed 150 feet in height. These marly banks are frequently undermined by the water and fall in, making it dangerous to approach the river in times of flood.

Having regard to the geological formation described above, it is easy to understand what happened in the time of Beybars, as related by the Arab historian. The Kabār, or hill of marl, undermined by the action of the river, had fallen into it and completely obstructed the passage of the water for a certain time. The water thus dammed up accumulated for some hours, until, by its weight, it overcame the marl obstruction and swept it away. The point indicated above, east of Beisan, and about 25 miles above Damieh, is just the place where such an accident would be most likely to occur.

The narrative in the Book of Joshua states that the damming of the Jordan in the case of the passage of the Israelites took place at a point a long distance above the city called Adam, which there can be little doubt was the same as Damieh. The Arabs frequently suppress the initial vowel in the ancient names of Hebrew places, which will explain the change in the spelling of this name.

It is interesting to observe that it was a considerable distance above the same place, where the landslip occurred, which Nowairi has described in his history. And it is at the same part of the course of the river where landslips occur at the present day, one of which might, if on a sufficiently large scale, again dam up the Jordan and let it run off into the Dead Sea, leaving the bed dry for a certain time. Indeed it may, and possibly has happened at other times, and not have been recorded, in consequence of not being connected with an important event, such as the passage of the Israelites or the building of the bridge of Beybars.

In order to illustrate Monsieur Ganneau's very interesting remarks, I have appended a small map of the course of the Jordan, upon which are marked the various places which have been mentioned. Readers who are provided with the excellent maps of Palestine issued by the

Palestine Exploration Fund. will be able to examine the question more satisfactorily.

There is another point which appears to me worth noticing. Tell es Sarem, a mound about 3 miles south of Beisan, and the same distance west of the Jordan, has been identified as the site of the ancient Zarethan, and it is in the vicinity of the marl gorge through which the river flows. If this identification is correct it would add still greater force to the conclusions of Monsieur Ganneau. If the passage in the third chapter of Joshua is read: "The waters which came down from above were dammed up beside Zarethan, that is far above the city Adam," the place thus described would correspond exactly with the place where the temporary dam was formed in the time of the Sultan Beybars. It is for Hebrew scholars to consider whether the verse might be thus translated.

THE SEPULCHRES OF DAVID ON OPHEL.

By Rev. W. F. Birch.

Perseverance is irresistible, while swiftness is not often accompanied by accuracy. Careful research in Palestine, begun by Robinson, has at last brought us near to the discovery of the sepulchres of David. Many will be extremely disappointed if the present excavation work at Jerusalem does not end the dispute as to the correct site of the City of David, by the actual discovery of the long-lost tomb of David.

As soon as Dr. Bliss turns the southern extremity of Ophel and begins to follow the wall of Jerusalem northward towards the Virgin's Fount, he will have two most important points to settle. On his right hand there will be Schick's aqueduct (*Quarterly Statement*, 1889, p. 35; 1891, p. 18) to be traced to Gihon (Virgin's Fount), and on the way to it he ought to alight on the old pool (Is. xxii, 11), which possibly may be the perplexing "pool that was made" (Neh. iii, 16). On his left hand, before reaching this pool, he will pass "over against" (*i.e.*, if the rock was bare, in sight of) the sepulchres of David (Neh. iii, 16). It is much to be desired that ample funds should be at once forthcoming, to enable Dr. Bliss to make a successful dash at the magnificent catacombs of Israel's greatest and wisest king. He must, in due course, certainly pass in front of them, and not improbably very near to them. All that is practicable ought to be done to find this grand treasure. The present golden opportunity of making such a splendid discovery must not be lost for the want of a few hundred pounds, as such a good chance may not occur again for years.

Let me therefore earnestly appeal for aid to the Palestine Exploration Fund, that it may this year gain a glorious victory in its topographical campaign. The contest raging when I entered the lists 18 years ago, has been long, as well as keenly and obstinately maintained, on the one side

by tradition and numbers, on the other by patient investigation. The small body of the Ophelites, like David's three mighty men after the fall of Zion, makes little account of the numerical superiority of its opponents. Our constant watchword is: "No peace with error." We rely on sound consistent Biblical evidence, and are as thoroughly convinced that Ophel is the site of the Royal Sepulchres, as we should be if amid its labyrinthine recesses we had already actually gazed on David's empty *loculus* and threaded the maze to Solomon's costly rock-hewn house where he lies in glory; or had examined Asa's sarcophagus, "which was filled with sweet odours . . . . prepared by the apothecaries' art," and explored the sepulchral chambers of venerable Jehoiada, *pater patriæ*, or of Jehoshaphat and other honoured kings of Judah. It remains for Dr. Bliss to find and describe these monuments of ancient Jerusalem.

The desired discovery seems to me practicable enough. Money, however, is necessary for carrying on the excavations. Surely a Bible-reading land will not grudge it; while, further, the valuable experience gained by Dr. Bliss in his past work well qualifies him to turn the right stone and discover the entrance to the right tomb.

Meanwhile, if need be, let me encourage to this task our explorer of happy name, and try to win some interested waverers' money for the work, by showing that Mr. Samuel Bergheim's proposed (April *Quarterly Statement*, p. 120) stronghold of Zion at the north-western part of Jerusalem is only a castle in the air, and by pointing out once more that the trustworthy evidence for the site of the City and Sepulchres of David cannot possibly admit of any other site than one on Ophel (so called). See *Quarterly Statement*, 1885, pp. 100, 208; 1886, pp. 26, 152; 1888, p. 42; 1890, p. 200; 1893, pp. 70, 324; 1894, 282, &c.

Lest any should despise the Ophelites because they are few, let me add that we are a growing party. Indeed, since 1879 some notable recruits have dared to join us, coming over Jordan in the first month. Besides, we have excellent testimonials even from opponents, *e.g.*:—

(1) Sir Charles Warren in 1871 ("Jerusalem Recovered," p. 303) said: "The principal difficulty I find is, that in the Book of Nehemiah the City of David, the House of David, and the Sepulchres of David, all appear to be on the south-eastern side of the hill of Ophel, near the Virgin's Fount."

(2) Professor Robertson Smith ("Jerusalem," "Encycl. Brit.") observed: "A third view places the City of David on the southern part of the Temple Hill, and this opinion is not only confirmed by the oldest post-Biblical traditions, but is the only view that does justice to the language of the Old Testament."

To pass over favourable remarks from Thrupp, Lewin, Fergusson, and Major Conder, I come to Sir Charles Wilson.

(3) He says (*Quarterly Statement*, 1893, p. 325) on Neh. iii, 16: "This passage, when taken with the context, seems in itself quite sufficient to set at rest the question of the position (on Ophel) of the City of David, of the sepulchres of the kings, and, consequently of Zion; all which

could not be mentioned after Siloah, if placed where modern tradition has located them."

With such splendid certificates in black and white, why should we Ophelites hide our heads, as if we were detected imposters? We know that we speak sober truth, and do not wish opponents to be silent, as the more they say (*e.g.*, Mr. Bergheim's fresh theory) the worse their case is seen to be. Therefore I say, Give! Excavate! and the Bellum Topographicum will end.

"Hæc certamina tanta
Pulveris exigui jactu compressa quiescent."

THE CITY OF DAVID.

Zion not at "Goliath's Castle."

By Rev. W. F. Birch.

As I invited (*Quarterly Statement*, 1883, p. 151) any one to upset "Zion on Ophel," let me point out how Mr. Samuel Bergheim's "fresh theory" utterly fails.

It ought to be premised that in the controversy about Old-Testament Jerusalem, the quality of the evidence is of more value than the quantity. One verse of the Bible is better than a page of Josephus or a tome of Jerome.

Mr. Bergheim accepts on p. 120 (above) the A, B, C, of Jerusalem topography by admitting that the three terms Zion, the City of David, and the stronghold, are equivalent. That they are such is clear from the Bible (1894, p. 282), and ought to be cheerfully admitted, but is often ignored.

The locality to which the most reliable evidence assigns even but one of these three terms ought to be the right site.

I have pointed out repeatedly (1) that in the Bible Ophel (so called) is referred to as the site of the City of David, of the House of David, of the Sepulchres of David, which were in the City of David; and (2) that the Akra of Josephus, which was the Akra of the Maccabees, which was the City of David of the Bible, is consistently placed on Ophel.

Mr. Bergheim makes no attempt to meet these practical demonstrations. He could not wisely do so. I know well that the Ophel position is impregnable, and that the attempt would be useless.

Error, however, has as many lives as a cat, and must be met as often as it reappears.

I have therefore to show that what Mr. Bergheim alleges in support of his fresh theory that Zion was at the north-west portion of Jerusalem, and more precisely at Goliath's Castle, carries no weight at all, or at least not enough to prove his case.

(1) If existing names are to settle the question, then as the south-west hill has been called Zion for the last 15 centuries, there is no place whatever for discussion. Names, however, do not settle the question.

(2) Mr. Bergheim says : "We are distinctly told :—

"(2) That this Zion was the highest of all the hills of or in Jerusalem.

"(3) That Zion was called the Upper City."

He adds that his site is actually the highest point in the city. The conclusion, then, would seem to be that his site *must* be Zion.

It is not, however, stated *who distinctly* asserts (2) and (3). I venture to say that here is some misapprehension ; and that neither the Bible, nor Josephus, nor anyone whose testimony is worth anything, makes any such distinct statement.

I presume Josephus has been misunderstood. He says that the Upper City (the south-west hill) was higher than the Lower City, but Mr. Bergheim is pleading for the north-west hill, a different place altogether, so that this statement of Josephus does not help Goliath's Castle to be Zion.

Again, if Josephus, who never uses the term Zion, means (as I understand him) that the φρούριον, so called by David, on the south-west hill, was the "stronghold," and if the statement were true (which it is not), it would then be the south-west hill that was Zion and not the north-west hill at all. Thus neither (2) nor (3) affords any support for the "Goliath's Castle" site, which has nothing to do with the south-west hill referred to by Josephus in both cases.

Further, it is stated (p. 121) that Zion is described as occupying the north and also north-west portion of the city. The authority is not named by Mr. Bergheim, and is unknown to me. I suspect that here also is some mistake. The north side in Psalm xlviii, 2, hardly bears out this interpretation (*Quarterly Statement*, 1888, p. 44).

It has already been shown (1886, p. 26) that the Maccabæan Akra was on Ophel, and not near the Church of the Sepulchre, so that to place the Sepulchres of David at that church is simply a freak of fancy and not according to any sound evidence.

A footnote on p. 122 rightly observes that the account of Nehemiah's Wall is orderly, and that the House of the Mighty, the Sepulchres of David, and the pool that was made were comparatively contiguous. It is utterly impossible, however, to fit them in near the north-west portion of Jerusalem, and Mr. Bergheim makes no attempt to do so. They were all towards the south-east.

I welcome the deep interest thus manifested by Mr. Bergheim in the position of the City of David. It is no fault of his if an incorrect site cannot bear investigation, and if a north-west site shares the fate that has befallen other wrong sites and must befall every site except the true one on Ophel (so called).

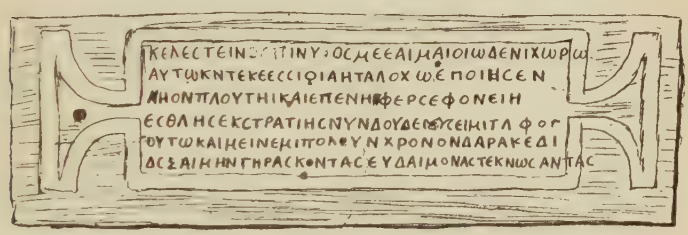
GREEK AND OTHER INSCRIPTIONS COLLECTED IN THE HAURAN.

By Rev. W. Ewing.

Edited by A. C. Wright, Esq., *of Aberdeen, and* A. Souter, Esq., M.A., *of Caius College, Cambridge.*

(*Continued from p.* 160.)

No. 117. This stone is just over the lintel of the "Kasr." The lintel itself is part of a sarcophagus said by the Sheikh of the village to have once contained treasure. (= Wadd., 2419.) Rîmet el Luhf.



Κελεστεῖνος πινυτός με ἐδίματο τῷδ' ἐνὶ χώρῳ
αὐτῷ καὶ τεκέεσσι φίλῃ τ' ἀλόχῳ ἐποίησεν,
νηὸν Πλουτῆϊ καὶ ἐπενήῃ Περσεφονείῃ,
ἐσθλῆς ἐκ στρατιῆς, Νῦν δ' οὐδεν[ό]ς εἰμι τάφος·
Οὕτω καὶ μείνεμι πολὺν χρόνον· [εἰ] δ' ἄρα κὲ δεῖ,
ἐξαίμην γηράσκοντας, εὐδαίμονας, τεκνώσαντας

"Celestinus the prudent built me on this spot; for himself, his children and his dear spouse he made me, a temple to Plutus and dread Persephone; they are of a noble band. But now I am the tomb of no one. So may I long remain. Yet if it must e'en be, let me receive them when they grow old, full of years and happiness, and leaving their offspring on the earth."

Waddington gives the following note: the words *ἐσθλῆς ἐκ στρατιῆς* perhaps indicate that Celestinus was a Christian. This epitaph is similar to that in the *Anthologia Palatina*, VII, 228, which runs:

Αὐτῷ καὶ τεκέεσσι γυναικί τε τύμβον ἔδειμεν
Ἀνδροτίων. οὔπω δ' οὐδενός εἰμι τάφος
οὕτω καὶ μείναιμι πολὺν χρόνον. εἰ δ' ἄρα καὶ δεῖ
ἐξαίμην ἐν ἐμοὶ τοὺς προτέρους προτέρους

No. 118. This stone is now the keystone of an arch over a doorway. Rîmet el Luhf.

o v

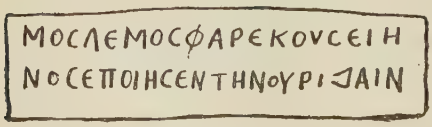
τ o

The inscription is on an incomplete shield shaped stone, the letters being separated by the arms of a cross.

No. 119. In garden. (= Wadd., 2421.) Rîmet el Luhf.

Σώπατρος οἰκοδόμος ἐκτήσατο

No. 120. In cellar. (= Wadd., 2418.) Rîmet el Luhf.



Μόσλεμος Φαρέκου Σειηνὸς ἐποίησεν τὴν θυρίδα ἰν(δικτιῶνος) . . . .

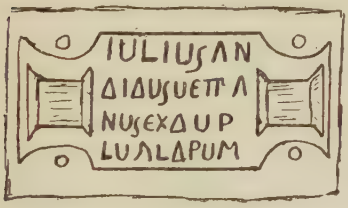
Waddington reads Μοέλεμος, which is probably right, cp. Μοαίερος.

Moslemos apparently belonged to Sia (Σεία), a village near Canatha, (see ours from this place, 35 ff.).

No. 121. In a garden in the village. RÎMET EL LUHF.

No inscription. A large ornamental stone with the figure of a man in armour holding a shield carved on it. The figure seems intended to represent a Roman soldier. The upper part of the stone on which was the head could not be seen.

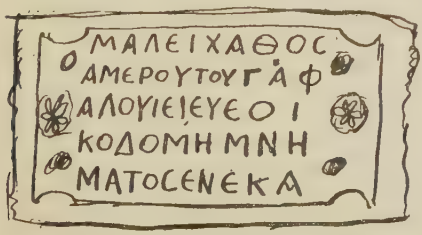
No. 122. In letters very deeply cut, over old door. (= Wadd., 2424, and C. I. L., III, 123.) RÎMET EL LUHF.



Iulius [C]andidus veteranus ex dupl(icario) Val(eriae) drom(edariorum).

Julius Candidus veteran, formerly soldier on double pay of the Valerian camel-corps (understand *alae*).

No. 123. On side of street. RÎMET EL LUHF.



Μαλείχαθος Ἀμέρου τοῦ Γαφάλου ἰε[ρ]εὺς οἰκοδόμη(σεν) μνήματος ἕνεκα

Letters in relief 2½ inches in length.

No. 124. Beside Meḍâfeh. Rîmet el Luhf.

Χ*ρ*(*ιστός*)
Ὑ*για*

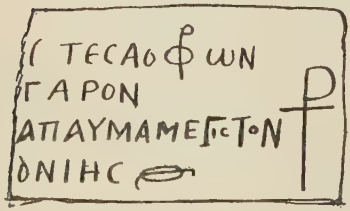
No. 125. Over window on roof. Rîmet el Luhf.

Βόννης Θαιμου

No. 126. In floor of Meḍâfeh. Rîmet el Luhf.

A wheel with four spokes, and the A on one side, the Ω on the other. See No. 26. On the right we have the monogram of Jesus Christ, Χ*ρ*(*ιστός*).

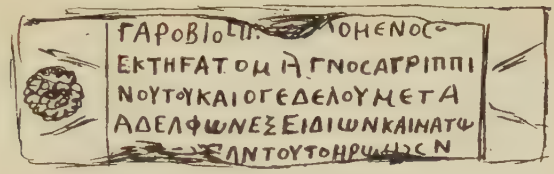
No. 127. (= Wadd., 2391.) Murduk.



]*ς τε σαόφρων.* ‖
μέ]*γαρον . . . .* ‖
ἀν]*άπαυμα μέγιστον* ‖
γεωπ]*ονίης . . . .* ‖

Fragment of a metrical inscription.

No. 128. In floor of shed. MURDUK.

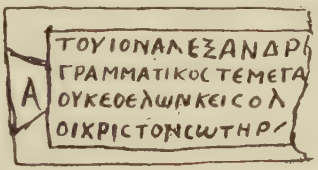


γὰρ ὁ βίος π[εραιν]όμενος
ἐκτήσατο Μάγνος Ἀγριππί-
νου τοῦ καὶ Ὀγεδέλου μετὰ
ἀδελφῶν ἐξ εἰδίων καμάτων
ἐπόη]σαν τοῦτο ἡρῷον

Stone has καιμάτων and ἥρωων. Something is missing at the beginning where the stone has been broken, perhaps . . . λανθάνει.

"Life passes imperceptibly away (?). The possessor was Magnus, son of Agrippinus, who was also called Ogedelos, along with his brothers; they with their own labour erected this monument."

No. 129. In Sheikh's Medâfeh. MURDUK.



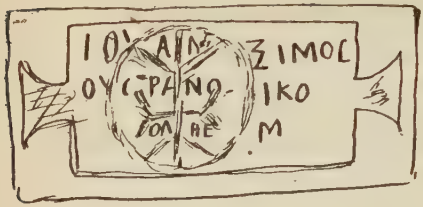
τοῦ[τ]ον Ἀλέξανδρ[ος Θεοδώρου τύμβον ἔτευξεν]
γραμματικός τε μέγα[ς καὶ . . . . . .
οὐκ ἐθέλων κεῖσθα[ι χωρὶς πατρίδος τε φίλων τε
οἱ Χριστὸν σωτῆρ[α γενέσθαι

The stone has been broken in half on the right hand side, and the other part is missing. On the right was probably Ω corresponding to the A on the left. This is apparently two elegiac distichs.

No. 130. In floor of court. MURDUK.

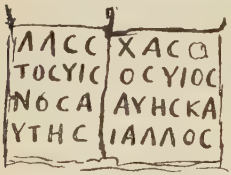
Fragment of a larger stone. Nothing can be made of it.

No. 131. In old building. MURDUK.



Ἰούλ(ιος) Μ[ά]ξιμος
οὐετρανὸ[ς ο]ἰκο-
[δ]όμη[σ]ε [ἐτ(ῶν)]μ′

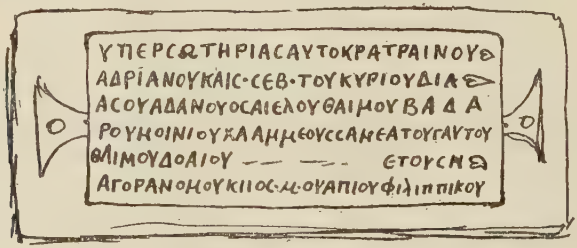
No. 132. In old building. MURDUK.



τος υἱο-	Χάσο-
νὸς α-	ος υἱὸς
ὐτῆς	αὐ[τ]ῆς κα-
	ὶ ἄλλος.

Two inscriptions on same stone. That on the left is not complete.

No. 133. Over door of Sheikh's Meḍâfeh. (= Wadd., 2330.) ḲANAWÂT.

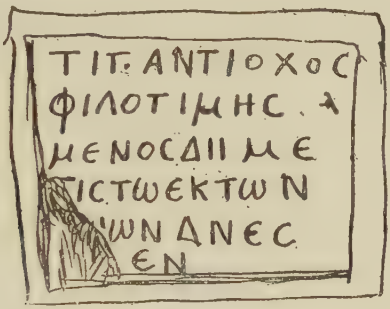


Ὑπὲρ σωτηρίας Αὐτοκρά(τορος) Τραϊ[ά]νου
Ἀδριάνου Καίσ(αρος) Σεβ(αστοῦ) τοῦ κυρίου, διὰ
Ἀσουαδάνου Ὀσαιέλου, Θαίμου Βαδά-
ρου, Μοινίου Χλαμμέους, Σαμεάτου Γαύτου,
Θαίμου Δοαίου, ... , ἔτους η′,
ἀγορανομοῦντος Μ. Οὐλπίου Φιλιππικοῦ

Ḳanawât is the ancient Canatha. It formed part of the province of Syria till 295 A.D., and then was incorporated in Arabia. The date of the

inscription is 104–105 A D. The names preceding the word *ἔτους* have been erased. There is no other mention of an *ἀγορανόμος* (aedilis) in the inscriptions of the Haurân.

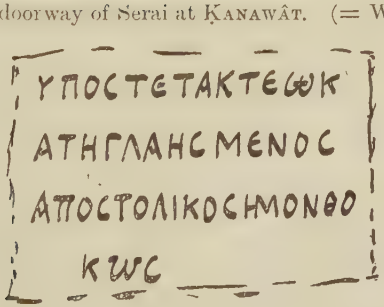
No. 134. Raised letters in front of old temple. (= Wadd., 2340.)
Ḳanawât



Τ(ίτ)(ος) Ἀντίοχος
φιλοτιμησ[ά]-
μενος Διὶ με-
γ]ίστῳ ἐκ τῶν
ἰδί]ων ἀνέσ-
τησ]εν

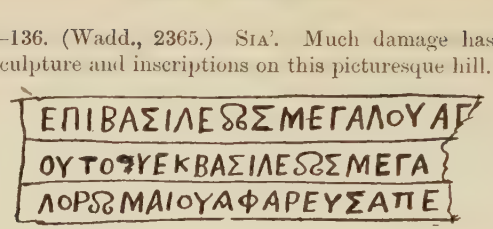
See No. 133.

No. 134A. On doorway of Serai at Ḳanawât. (= Wadd, 2362)



ὑποστέτακτε ὦ κατηγλαησμένος ἀποστολικὸς ἡμῶν θὸκως,
which is
ὑποτέτακται ὁ κατηγλαϊσμένος ἀποστολικὸς ἡμῶν θῶκος.

Nos. 135–136. (Wadd., 2365.) Sia'. Much damage has been done recently to sculpture and inscriptions on this picturesque hill.



ἐπὶ βασιλέως μεγάλου Ἀγ[ρίππα φιλοκα]ίσαρος εὐσεβοῦς φιλορωμαίου τοῦ ἐκ βασιλέως μεγά[λου Ἀγρίππα] φιλοκαίσαρος εὐσεβοῦς κα[ὶ φιλορωμαίου Ἀφαρεὺς ἀπε[λεύθερος καὶ] Ἀγρίππας υἱὸς ἀνέθη[κ]αν.

The date is between 37 A.D. and 44 A.D. Sia' is close by Canatha, a little to the south of it, and like it was in Syria till 295 A.D. (*cf.* above and Wadd.), and thereafter in Arabia. The ancient name was **Σεία** (see No. 120). This inscription is important as giving the complete titles of the two Agrippas.

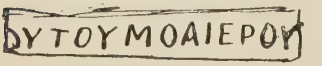
No. 137. (Wadd., 2369.) Sia'.

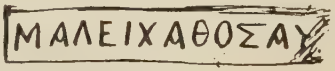
Μαλείχαθος

The stone contains only this one word, having been broken since Waddington saw it, who reads:

Μαλείχαθος (Μο)αιέρου

Nos. 138–139. (Wadd., 2368.) Sia'.

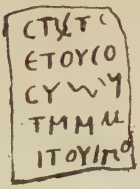




Μαλείχαθος Αὔ[σ]ου τοῦ Μοαιέρου.

For form Αὔσου, see No. 61, note.

No. 140. Sia'.



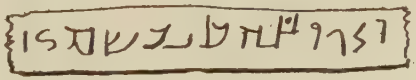
. . . . . ἔτους . . . . .

The inscription is much mutilated and quite indecipherable.

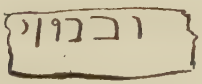
No. 141. Sia'.

No inscription.

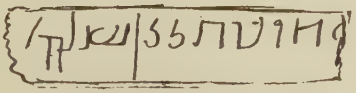
No. 142. Sia'.



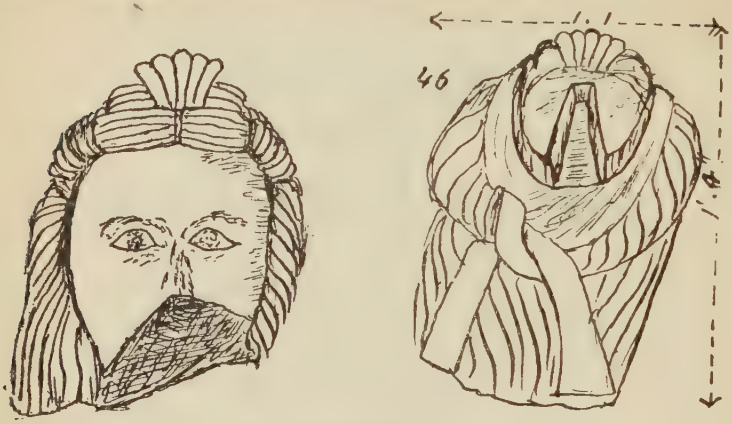
No. 143. Sia'.



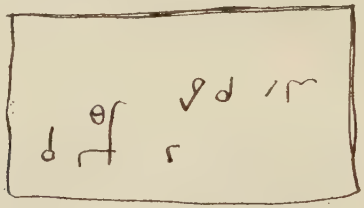
No. 144. Sia'.



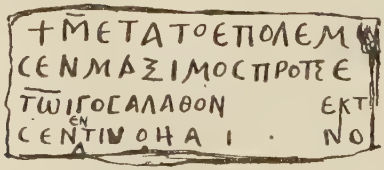
Nos. 145-146. Sculpture of head (from front and back). Found in garden, but now in the house of the Sheikh. El Kufr.



No. 147. On street. El Kufr.



No. 148. In Meḍâfeh. (= Wadd., 2294.) El Kufr.



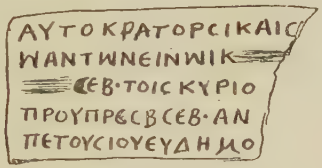
Μετὰ τὸ ἐπολέμ[ι-]
σεν Μάξιμος προτέ(κτωρ) ἐ-
τῶ(ν) ιγ′ ὃς? αλαθον ἔκτ[ι-
σεν ἐν (ἔ)τ(ε)ι νοη′ (?) α′ ἰνδ(ικτιῶνος)

The date is not certain, but is reckoned by the provincial era. The date of Nos. 150, 151, 153, is by the era of Bostra, being all after 295 A.D.

No. 149 shows that El Kufr was originally in Syria, but it was incorporated in Arabia after 295 A.D.

The word *ἀλαθον* or *σαλαθον* is found also in Wadd., No. 2358, but is inexplicable.

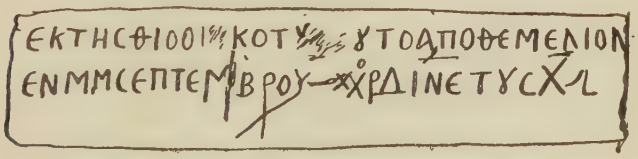
No. 149. House wall in street. El Kufr. Same as No. 185: Wadd., 2071.



Αὐτοκράτορσι Καίσ[αρσι Μ. Αὐρηλί-]
ῳ Ἀντωνείνῳ κ[αὶ . . . . . .
. . Σεβ(αστοῖς) τοῖς Κυρίο[ις ἐπὶ Μαρτίου Οὐ-]
ήρου πρεσβ(ευτοῦ) Σεβ(αστῶν) ἀν[τιστρ(ατήγου) ἐφεστῶτος]
Πετουσίου Εὐδήμο[υ

The name of Commodus, who reigned along with Marcus Aurelius from 176-180 A.D., has been erased from the inscription. He was one of the emperors who were "damnati memoriae." Martius Verus governed Syria from 175 to 178.

No. 150. In wall. El Kufr.



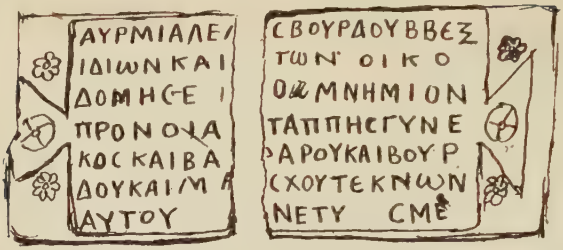
ἐκτήσθι ὁ οἶκο(ς) τ[ο]ῦ [θεοῦ] οὗτο(ς) ἀπὸ θεμελίον
ἐν μ(η)ν(ὶ) Σεπτεμβρίου χρό(νοις) δ.' ἰν(δικτιῶνος) ἔτους Χ[ι'

Cf. Wadd., 2028. The date is 720 A.D. See No. 148.

The latest dated inscription in Waddington is of the date 665 A.D. (No. 1997). These Christian inscriptions of a later date than the Mohammedan conquest come all from the Eastern part of the province near the desert.

"The house of God was built from the foundation in the month of September in the 4th indiction in the 615th year of the province."

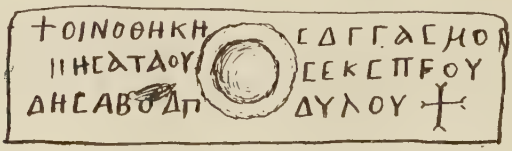
No 151. In wall of house. El Kufr.



Αὐρ(ήλιος) Μιάλε[λο]ς Βούρδου ββ ἐξ
ἰδίων κα[μά]των οἰκο-
δόμησε[ν τ]ὸ μνημῖον
προνοίᾳ Ἀρ[τάππης γυνε-
κὸς καὶ Βα[ρβ]άρου καὶ Βούρ-
δου καὶ Μ[άλ]σχου τέκνων
αὐτοῦ [ἐ]ν ἔτυ σμε'

The date is 350 A.D. See No. 148. For the letters ββ which sometimes follow names in Syrian inscriptions, no satisfactory explanation has been offered.

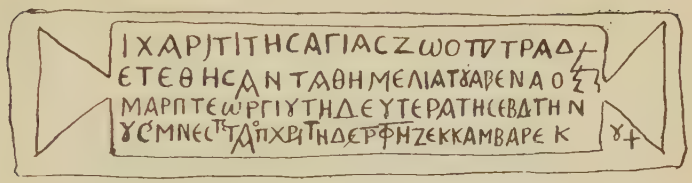
No. 152. Over doorway. El Kufr.



οἰνοθήκη [τῆ]ς [ἁ]γ[ί]ας μο-
νῆς Ἀτάους ἐκ σπου-
δῆς ἀββᾶ [Ἡ]δύλου

"The wine cellar of the holy monastery of Ataos, built under the supervision of the Abbot Hedylos."

No. 153. In cattle shed. EL KUFR.

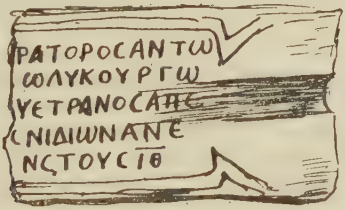


ἐν]χάριτι τῆς ἁγίας ζωοποι(οῦ) Τρ[ι]άδ(ος)
ἐτέθησαν τὰ θημέλια τοῦ ἁ[γ(ίου)] ἐνδόξ[ου
μάρ[τυ](ρος Γεωργίου τῇ δευτέρᾳ τῆς ἑβδ(ομάδος) τῇ
. . . μ(η)νὸς ἐσ[χά]τ(η) Ἀπ[ρ](ιλίου) χρ(όνοις) ι΄ ἰνδικτιῶνος
ἔτ(ους) φμξ΄ ἐκ Καμβαρόκου

The reading of the last two lines is very doubtful. The date is 652 A.D. See No. 148.

"By the grace of the holy and life-giving Trinity the foundations were laid (of the church) of the martyr George, holy and glorious, on the Monday following (his festival), the last day of April, in the 10th indiction, in the year 547 of the province, by Cambarocus."

No. 154. In roof waterspout. (= Wadd., 2286A.) HEBRÂN.



Ὑπὲρ σωτηρίας Αὐτοκ[ράτορος Ἀντω-
νείνου Σεβαστοῦ θε]ῷ Λυκούργῳ
. . . . . ο]ὑετρανὸς ἀπο-
λυθεὶς ἐντείμως ἐκ τ]ῶν ἰδίων ἀνέ-
θηκεν εὐσεβείας χάρι]ν, ἔτους ιθ΄

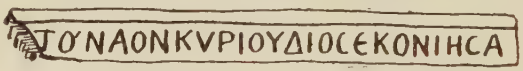
We have restored this after Waddington.

The date is 156 A.D. The indiscriminate use of the provincial era or the year of the reigning emperors by which to reckon the date, which is seen in the inscriptions of this place, shows that until 295 A.D. it must have been on or near the border line of the original provinces of Syria and Arabia. After 295 A.D., when Arabia was extended towards the north, the addition of the districts of the Haurân and Jaulân placed it

well within the bounds of Arabia (see Waddington on the inscriptions of this town).

The stone is now used as a waterspout.

No. 155. Over door. (= Wadd., 2288.) Hebrân.

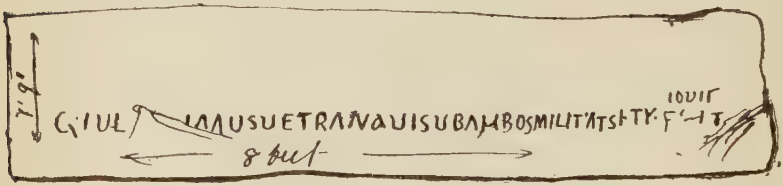


τὸ(ν) ναὸν Κυρίου Διὸς ἐκονίησα

No. 156. In roof of cellar. Hebrân.

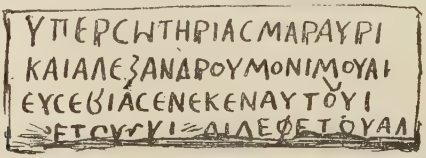
. . . . . Σείου ὑπατ(ικοῦ) ἐφεστῶτος
το . . . (Σ)τεφάνου τοῦ . . . . . .

No. 157. Over doorway of cattle shed. Hebrân.



G. Iul[ius]illus vetr

No. 158. Broken lintel in yard. Hebrân.



ὑπὲρ σωτηρίας Μάρ(κου) Αὐρ[ηλίου Ἀντωνείνου
Καί(σαρος) Ἀλεξάνδρου μονίμου αι . . . . .
εὐσεβίας ἕνεκεν αὐτοῦ . . . . . .
ἔτους

No. 158A. Over doorway of Temple. Es Sanamein. Wadd., 2413f.

ΥΠΕΡCΩΤΗΡΙΑCΚΑΙΝΕΙΚΗCΤΟΥΚΥΡΙΟΥΑΥΤΟΚΡΑΤ— = —CΕΒΕΥCΕΒΕΥΤΥΧΟΥ

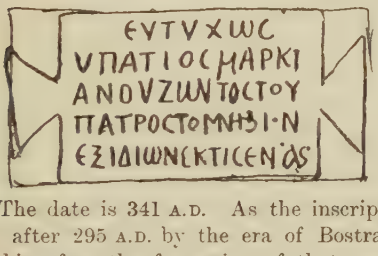
ΙΟΥΛΙΟCΓΕΡΜΑΝΟCΡ— = ΟΕΥΕΡΓΕΤΗCΚΑΙΡΗCΙΩΝΚΑΙΚΤΙCΤΗCΤΟΝCΗΚΩΝΑΠΟΤΗCΕCΦΙ

ΓΡΑΦΗCCΥΝΕΤΕΛΕCΕΝΚΑΠΟΤΥΧΑΙΟΝΑΦΕΡΩΟΕΝCΕΤΟΥC ΙϚ.

ὑπὲρ σωτηρίας καὶ νείκης τοῦ Κυρίου Αὐτοκράτ[ορος . . . . . Σεβ(αστοῦ) εὐσεβ(οῦς)εὐτυχοῦς Ἰούλιος Γερμανὸς ἑκατοντάρχης . . . . . εὐεργέτης Αἰρησίων καὶ κτίστης τὸν σηκὸν ἀπὸ τῆς ἐπιγραφῆς συνετέλεσεν καὶ τὸ Τυχαῖον ἀφ[ι]έρωσεν ἔτους ιϛ.

For the safety and victory of our Lord the Emperor—Augustus Pius Felix, Julius Germanus—the patron and founder of the Airesians, completed the burial place in accordance with the deed, and consecrated the temple of Τύχη in the year 16, *i.e.*, A.D. 192. The names of Commodus and of the legion III Gallica have been erased.

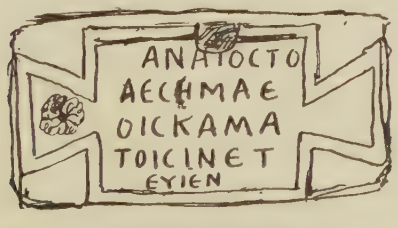
No. 159. In Sheikh's Meḍâfeh. (= Wadd., 2018.) 'Ormân.



εὐτυχῶς
ὑπάτιος Μαρκι-
-ανοῦ ζῶντος τοῦ
πατρὸς τὸ μνημῖ(ο)ν
ἐξ ἰδίων ἔκτισεν σλσ'

The date is 341 A.D. As the inscriptions of 'Ormân date both before and after 295 A.D. by the era of Bostra, it must always have been in Arabia after the formation of that province in 106 A.D. For other examples of inscriptions of 'Orman dating thus, see Nos. 162, 163, 164, Wadd., 2016, 2018, 2019.

No. 160. In Sheikh's Meḍâfeh. (= Wadd., 2021.) 'Ormân.

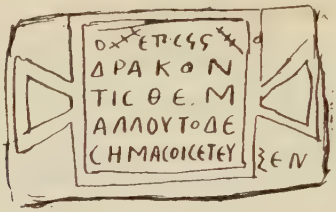


Ἀναῖος τό-
-δε σῆμα ἑ-
-οῖς καμά-
-τοισιν ἔτ-
-ευ(ξ)εν

There is a copy of this inscription in *Kaibel, Epig. Gr.*, No. 457. It forms a hexameter verse.

"Anaios fashioned this monument by his own labour."

No. 161. In Sheikh's Meḍâfeh. (= Wadd., 2020.) 'Ormân.



ἔτ(ους) σγς'
Δρακόν-
τι(ο)ς Θεμ-
άλλου τόδε
σῆμα ἑοῖς ἔτευξεν

The date is 401 A.D. See No. 159.

No. 162. In Sheikh's Meḍâfeh. (= Wadd., 2017.) 'Ormân.

Μνήμης εἵνεκά ποτε
ἐν ζωοῖ(ς) ἐσθλῶν
ἀνδρῶν Ὀταίσου
τοκᾶος καὶ Οὐαλεντος
κασιγνήτου
ἐγ λεγεῶνος ἀνὴ[ρ]
ὀνόματι Ἰουλιανὸς . . . . . .
. . . αἵματι τόνδ' ἐδείματο τύμβον ἔτει ρμ'

Before the last line come the letters τωηαεω = Wadd., ωηασω, perhaps = τῷ ἠδέῳ αἵματι = ἐξ ἰδίων καμάτων, seeing the man is a soldier.
The date is 245 A.D. See No. 159.

(*To be continued.*)

A JOURNEY IN THE HAURAN.

By Rev. W. Ewing.

(*Continued from page* 184.)

The advent of the Sunday brought no change in the ordinary routine of village life. The cattle were driven forth; the women came gliding from the pool with the great water jars poised gracefully on their heads; the sounds of threshing came from the Beidar, where the tribulum, the foot of ox and ass, were busy upon the wheat, while from the shovel of the winnower the grain rose to fall in a golden heap at his feet, and the light breeze carried clouds of chaff and yellow dust far over the fields. As the morning advanced a troop of soldiers, heavily booted and spurred, with clanking swords and rattling muskets, came swinging into the court yard. They formed the escort of a proud overbearing *Shâmy*—a money-lender from Damascus. He carried a light whip in his hand, and stalked about with an air of great self-importance and general proprietorship. He wore a white turban of multitudinous folds; a long great-coat of European cut hung loosely over his striped cotton *ghumbâz*, and the feet of his white baggy pantaloons were gathered into the legs of a huge pair of riding boots. Round the waist, under the great-coat, he wore a belt, from which swung a dangerous-looking revolver in a leather case. The two outstanding features of this man were his religiousness and his profanity. Most punctilious in the performance of his devotions, I saw him once actually stop in the middle of his prayers to curse an offending villager! The variety of his oaths, and the facility with which he brought them to bear on every subject, I have never seen equalled even among the voluble Arabs. His brow was a perpetual threat, and his lips seemed ever set for blasphemy. The officer in command of the troop was a courteous well-favoured young man; one of the number was a *Ḳurdy*—a Kurdish horseman, and the others were of the ordinary ragged loutish type of Turkish soldiers, who look so raw and fight so desperately. The *Ḳurdy* appeared to receive more respect among them than their officer. His people are well known for brave men, but withal have a somewhat evil reputation for cruelty. No one willingly offends a *Ḳurdy*, and no better guard can be taken by travellers wishing to explore the country to the east of the Jordan. This man was full of tales illustrating his own prowess and daring, to which the others listened with a jocular appreciation of his grim humour, which served only to make more obvious the depth of their admiration. As the result of grave misdemeanours which had reached the ears of Government a price had been set on the head of a Beduwy chief in Mount Gilead. The regular soldiery had long struggled in vain to secure him. At last this fellow got together a group of his kinsmen, and started an intrigue with some women of the tribe—itself an excessively dangerous proceeding. Through them the where-

abouts of the Sheikh was discovered. Choosing a cloudy moonless night, the women met them in a quiet wady. There they donned Beduwy garments, hiding their own among the bushes, and, following the directions of the simple *Bedawiyât*, they soon reached the tent where the unsuspecting chief lay sleeping. By the dim light of a smouldering fire they marked out their victim. Suddenly springing into the midst they hewed off his head, and dashed out again before his amazed companions could realise what had happened. Too late the women saw what a dreadful game they had been playing, and filled all the mountain with their cries. Swiftly returning to the valley they threw off their disguise; resuming their own garments they made their way to the Government, triumphantly carrying the grinning horror in their hands. There they claimed and received the price of blood.

This motley company added to our own quite overcrowded the narrow quarters. They ordered about the villagers like a set of slaves, and had whatever they desired brought to them at once. It was a great relief when they went forth to transact the business on which they had come, leaving us once more in quiet possession. My Arabic Testament was brought into requisition, and the Epistle to the Romans perused with more than common interest and profit. Later in the day, Mohammed and I escaped from the place and rode down again to Tell 'Ashterah; in this peaceful place we spent an ideal Sunday afternoon. A plunge in the cool stream was a fit preparation for the night, and helped to brace one for the sufferings that should follow! Of course we were careful to have what water we used carried from these springs. Mohammed's anxious, nervous eagerness to get back to the village as the sun approached the western horizon was a sad commentary upon the conditions prevailing in these regions, where man's chief dread is the approach of his brother man in the darkness. It is a fear shared by the domestic animals: the horse you ride and the beasts of burden all sensibly quicken their pace as it approaches nightfall. As the thick gloom that baffles the keenest eye creeps over the mountains and fills the air, the belated traveller is oppressed with a sense of utter helplessness, and exposure to all manner of evil: while the townsman peers cautiously beyond the circle illumined by his lamp, and thanks heaven that he is not abroad in the darkness. The cooler hour before the sun has set is beloved by all: but you must be an Oriental to realise the full charm lent by that promise to the city of our hopes, "There shall be no night there."

The boisterous conduct of the soldiers, and their rude overbearing treatment of the peasants, made supper a less enjoyable meal than usual. They had come hither to protect and assist the Shâmy in collecting his debts. At no time, but especially then, in the disturbed state of the country, would the money-lender venture forth among his debtors alone. He is not a welcome visitor, and these uncultured folks have an awkward way of relieving themselves of disagreeable company! The escort asked for is always granted by the Government for a consideration. It is quite a good time for the soldiers, who are complete masters of the situation;

their lightest wish is law; and the peasantry know that to resist would only be to bring worse trouble on their heads. One wonders that, aware as they are of the consequences, these men are not afraid to borrow: but the truth is, that every village in the Ḥaurân is overwhelmed with debt. The improvident Fellahy cannot apparently look a single day ahead. A few gold pieces in his hand, their glittering sheen obscures all the future for him. Such inquiries as I was able to make elicited the fact that while much of the debt incurred is for seed in unfavourable years, the most of it is taken on for far different purposes. There is an inborn love of display in the soul of the oriental. One of the most obvious tokens of grandeur is the possession of a fairly numerous *harîm*. But marriage is an expensive business; for, not to speak of the feast that must be provided for the neighbourhood, there are the dresses and the dowry of the bride to be provided: and few men would consider themselves properly married if they did not make an impression of prodigal liberality. This is the opportunity of the wily money-lender; the necessary cash is forthcoming, at a ruinous rate of interest; but who thinks of interest at such a time? When the festivities are over the man may make a heartless ineffectual attempt for a little to meet his obligation: but, by and bye, he settles down to forget it as far as possible, with no hope and less purpose of ever paying it. The interest is collected in kind. Immediately the threshing is in full swing, the creditor swoops down with his minions, and carries off what he is pleased to consider right, the peasant, as a rule, grimly acquiescing, and longing only to see the back of his oppressor. Khalîl, our host, was under a debt of some twenty or thirty piastres—not more, I think, than five shillings—but it did not seem to occur to him to pay it off, while his creditor appropriated at least that value of wheat by way of interest on the loan! Khalîl's brother was in worse case; he is more of a marrying man, has greater expenditure, and therefore is much deeper in debt. He mooned around these days with a very listless air, while his share of the harvest was pretty well disappearing. I asked him concerning his affairs; how many wives had he when he borrowed last? "Only one." And why did he borrow the money? حتى اجوزني *ḥatta ajawazni*; "That I might marry myself." "Marry?" I asked, "how many more wives did you marry?" ثلاثة, *thalathah*, "Three," he replied, with the greatest composure. Between the addition to his family expenses, and his responsibilities to the *Shâmy*, he had landed himself in perfectly hopeless obligations, and was doomed to spend the rest of his days vainly endeavouring to satisfy the rapacity of his erewhile accommodator.

It must not be supposed that the fabulous sums named as passing from the hands of the bridegroom to those of the bride's parents on occasions of betrothal and marriage, represent anything like real values. Hard cash is not often given; more commonly the gift takes the form of cattle or other goods, dress or jewellery; a perfectly preposterous price

is put upon these things, and the sum swiftly runs up to imposing figures. In Mount Gilead, calculations are made in this connection in "bags." كم كيس حطيت, *kam kîs ḥaṭait*, "How many bags did you pay?" is a common question addressed to a bridegroom. The *kîs* or bag is reckoned to contain so many gold pieces. But payment is not made in gold; generally it is made in cattle. An ox worth about £5 is valued at £40. A few of these, with a camel or two estimated on the same scale, soon represent a very handsome heap of bags!

This same custom prevailing among the Jews in Palestine often leads to awkward results. If the wife divorces her husband, she has no claim upon him under the Jewish law, but if the husband put away his wife, save for obviously sufficient cause, he has to make good to her the whole estimated amount of the dowry. As the estimated amount is usually a long way beyond the sum total of all the man's earthly possessions, some security is thus afforded the woman against frivolous and arbitrary dismissal. As this is often the only security she has, the custom, stupid in its conception and purpose, having regard simply to display, yet comes to serve a valuable end.

The *Shâmy* did us some real service by indicating places worth visiting. In the course of his wanderings he had seen most of the country, and in several ruins had observed inscriptions. In consequence of his report, and with an introduction from him to the Sheikh which we did *not* present, we resolved to journey towards 'Aḳrabah. Our road lay again through El Merkez, by way of Sheikh Sa'ad and Nawa. Mohammed found a nephew of his own among the soldiers in El Merkez. He had been in the army for about a couple of years, and during all that time nothing had been heard of him. The meeting of nephew and uncle reminded one of the prodigal son and his father. They fell on each other's necks and kissed, with every demonstration of joyful surprise and affection. It has happened more than once to the present writer, to be similarly embraced by stalwart Arab friends, after an absence of a year. If these affectionate moods do pass rather rapidly, there is no reason to suspect their sincerity or intensity while they last.

We did not linger in Nawa: fragments of carved stones we saw here and there, but nothing promising great interest. The dark shaky-looking towers that rise far overtopping all the houses in the village excite hopes, when seen in the distance, which closer acquaintance sadly disappoints. A tale is told in connection with Nawa which possesses more than a passing interest. Not many years ago in Judeideh the missionaries had an application for admission to the full privileges of church membership, from a man who had been nominally Protestant for some time. The man's reputation, however, was not specially good. His ignorance of sacred things, also, might almost be described as colossal; it was equalled only by his self conceit. His wife, a most respectable and trustworthy person, was a church member. When it was intimated to him that at present the way was not clear for his

admission, he vented his displeasure on his wife, and the life she led with him was proof enough that the missionaries had acted wisely. He returned with his demand with great persistency, and at last was told that until there was a decided change, his request for admission could not be entertained. Then, with a considerable flourish, he deserted his wife and children, took his way to the Haurân, and became a Moslem. Finally settling in Nawa, his mountain education gave him an easy lead among the illiterates there. He was appointed *Khaṭîb*, literally "Orator," in the village. It was his duty to act as teacher to the boys, and to take the lead in the public devotions. He attained a position of great influence, and grew accustomed to have his ideas acquiesced in without a murmur. But there is a point beyond which innovations may not safely be carried with a superstitious and lawless people. In the enclosure, beside the wely, or village sanctuary, there grew a thorn tree, which was both an obstruction and an eye-sore. Everything within the enclosure is sacred to the spirit of the saint or prophet whose bones are laid there, and generally may be removed only at peril of death. Being now, as he thought, secure in his authority, he proceeded one night to cut down the tree. Great was the consternation in the village when the dawn revealed the wely's tree laid prostrate, and dread forbodings of evil to follow, oppressed all hearts. It was discovered that the *Khaṭîb* had cut it down: it was whispered that he was only a Christian in disguise! and soon there were hoarse cries for his blood. Only his death might expiate the crime, and deliver the village from impending calamity. The crowd, armed some with whips, others with sticks and clubs, rushed around the now trembling *Khaṭîb*; attacking him furiously on all sides, they literally beat him to death, and so ended his strange career. His widow took service with a medical man in Galilee, and provision was made by the charitable for the education and care of his children.

Jâsem was our first real halting-place. Built entirely of basalt, resting upon a hill of the same material, it looks particularly black as you approach it. A considerable extent of ground is covered, but, for the most part, by ruins. Entering from the south we pursued a tortuous path among the irregular huts that clung to the hill side, until we reached the top, close beside an ancient mosque. Through a gateway in a rough modern wall, we entered a small court, paved with the building stones of a past age. The mosque was in a ruinous condition. Several reed mats covered the centre of the floor, and there one or two pious villagers were engaged in their devotions. My Moslem attendant assured me that we might walk around these mats, without uncovering our feet, so long as we did not tread upon any spot where men were wont to pray. We stepped boldly over the threshold, and proceeded carefully to examine the walls, and the pillars that support the remaining portion of the roof, when suddenly there came from the doorway such a volley of blasphemy as might have overwhelmed a much stronger building. Turning round I beheld the guardian of the mosque, with flashing eyes and uplifted hands, declaring to the crowd the sacrilege

of which we infidels had been guilty, and invoking calamities upon all our relatives, male and female, for many generations. The threatening looks of the populace did not add to our comfort. The guardian was in no mood to accept apologies; but instant compliance with his command to come forth evidently gratified him, as his importance in the eyes of the villagers was doubtless thereby enhanced. I engaged him in conversation, turning his attention away from the burning subject by a few cautious questions about the place, and kindly inquiries as to his own welfare. When, finally, Mohammed stripped off his shoes, and I sprang upon his back, to be carried round the sacred place, his stern features relaxed into a pleased grin, and he at once constituted himself my protector and guide. But for his assistance I should have seen but little in the village. In his company all doors were open to us. In the mosque I found nothing to show that it had ever been used as a church. Bits of rude carving adorned the arches, which, resting on pillars, some with plain capitals, others with ornamentation resembling the palm branch, held up the roof. Over the northern doorway, however, inscription No. 8, with its two crosses, proves Christian occupation. No. 9 stands over a built-up doorway in the south end of جامع العتيق *Jâmi' el 'Atîq*—"the ancient mosque"—so called by the natives to distinguish it from the *modern* (!) structure on the hill. This building stands near the base, close to the house of the Sheikh. No. 10, lying face up in a courtyard, seemed at first almost obliterated; but an obliging young woman brought a jar of water and a brush of hard grass, and, working with a will, speedily revealed the inscription. The stone with No. 11 adorned the entrance to the courtyard of the Sheikh. To prove their goodwill the people brought us delicious draughts of delightfully cool *leban*. Ere we mounted to ride northward, several of the men came forward with looks of some anxiety. They explained to us that according to an old tradition among them, there was at one time a copious spring of clear cold water in the near neighbourhood of the village. For many generations it had been absolutely lost sight of; the most careful search by their fathers and themselves had been perfectly fruitless. They trusted that with my instruments—a pocket compass and aneroid!—I should be able to direct them to the spot where the coveted liquid was to be found. It was a trial to be obliged to disappoint their hopes; and I fear they only half believed me, when I told them that in this I could not help them. Cisterns they have; but they long for "living water."

Leaving Jâsem behind us, our road led at first almost directly towards *El Ḥarrah*, one of the highest and most shapely of all the conical hills in the district. The name of the wely whose sanctuary crowns the summit is *'Omâr Shahîd*. In something less than an hour we passed a large ruin, covering a mound on the east of the road. On the west are extensive and deep quarries, partly filled with water, from which, obviously, the stones must have been taken to build the ancient town. That these ruins

are of hoary antiquity cannot be doubted. Many walls, built of square, well-hewn blocks, without mortar, are still standing; but, while many of the slabs that once formed the roofs may be found among the disordered heaps, I did not see one in position. The earthquakes of ages have shaken these dwellings to pieces, and for centuries the dark lichens have crept silently over all. *Umm Khurj*, "Mother of Saddlebags," was the name a countryman gave to the place. We passed near to El Ḥarrah, the village nestling under the eastern slopes of the hill of that name. The natives of Jâsem assured us that it contained no antiquities, being composed entirely of poor peasants' huts. The night was coming on apace, and we were anxious, if possible, to reach 'Aḳrabah before sunset. A steep, rocky descent here brought us to more level country. These far-stretching uplands, dark, stony, sterile wastes, with the almost unearthly stillness that reigned around, combined to make a rather gloomy impression upon the travellers. As the shadows grew longer we went down towards the bottom of a wide valley, and in the distance, eastward, we could see the white smoke curling above the black tents of the 'Arab, telling of busy preparations for the evening meal. The anxious looks of my companions proclaimed their sense of insecurity in the presence of such neighbours. A troop of camels wandering slowly homeward, cropping the scanty remains of withered herbage in their track, were tended by one who crouched half asleep on the hump of one of the largest in the flock. He proved civil, and communicative. Endeavouring to follow the direction indicated on the map, we were holding too far eastward, and now might not hope to reach 'Aḳrabah before dark. Would we not go with him, and pass the night among his kinsmen? The hospitable offer we declined, desiring to get nearer our goal. The yellow dust, marking a threshing floor on the further hillside, and which we had thought was 'Aḳrabah, he told us, was *Umm el 'Osîj*, "Mother of the Box-thorn." Pushing upward we found a very poor-looking village, with few traces of human habitation. Many days had passed since the last tenants went forth from the portals of these dark houses, for many were still standing, built for the most part of older materials, the character and abundance of which proved the importance of the town in past times. We found that a worthy Beduwy, of mature age, had pitched his tent in an open space to the west of the village. Ever preferring the airy tent where it is to be found, before the confined and stifling houses of the peasantry, we turned aside to claim the old man's hospitality. And right hearty was his welcome. His store was neither large nor varied; yet, as he phrased it, had he enough, food for the men and fodder for their cattle. *Sheikh Maḳâwij*, as he called himself, had learned the secret of contentment. He was not at all averse to having his slender supplies reinforced from our stock; and while they prepared for supper, I employed the remaining minutes of light to wander among the ruins, and visit certain stone heaps at some distance from the village. I found a short, stout, ragged, fiery-whiskered, rosy-cheeked, bright-eyed man, who told me he came from Sufsaf, near Safed.

We were speedily on the best of terms. He had come hither some two years before, when the place was occupied again after ages of vacancy, to seek his fortune. By all accounts the search was likely to last a good while longer before much came of it. In short, Umm el 'Osij held out no great attractions as a sphere for agricultural skill and industry, so he had pretty well decided to turn his wandering footsteps westward again. He proved a very satisfactory guide, although he could not distinguish between an inscription and a bit of rough carving. No. 12, *e.g.*, he told me was a very fine inscription! He conducted me to the stone heaps east of the village, which must be in the neighbourhood of an ancient burying ground. Here the other inscriptions were found. Broken slabs of stone, with rudely cut crosses, were frequent. Returning to the village, I made a hasty sketch of a curious stone, which had evidently once been a ponderous lintel. While engaged with this, the usual band of wondering spectators came together. One big, dark-looking fellow, with an air of very great importance, elbowed his way through the bystanders to my side, and demanded my business in thus "writing down the country." Had I a Government order? *Amr min el Ḥakômeh.* Armed with this, one may do almost anything. I had nothing more formidable than my British passport, but a look at the man convinced me that it would do as well as anything else for him. I did not immediately answer him, and I observed that the brows of the crowd were darkening. He, however, seemed to waver when I turned sharply and looked him in the face. I asked what right he had to interfere: would he be good enough to show me his authority. He then obviously gave way. I pressed him, and he fell back among the people looking rather sheepish. When I pulled out a book and demanded his name, suggesting the possibility of a visit to the *Mutesarrif* on the morrow, he laughed an uneasy laugh, and said it was only a joke. "Yes, *ya Khawâja*," echoed the crowd, "it was only a joke." The would-be guardian of his country's sanctities now looked rather foolish, and slipped quietly away, while I was left unmolested to finish my explorations.

As night dropped her sable curtains over the uplands we assembled to supper beside the tent fire of Sheikh Muḳâwij. Whatever else is lacking at this season among these hospitable men, the traveller can always depend upon abundance of beautiful fresh milk. As the humble meal proceeded, the villagers gathered quietly, one by one, and sat down on the ground, in a shadowy circle, around us. Most of them had share of what was going, after we had finished, as very liberal provision had been made. These men are usually all *medical practitioners.* They are prepared to prescribe for every ill that flesh is heir to, with perfect confidence; and, as they charge no fees, their practice is often extensive. How little reliance they have on their own specifics is shown by the eagerness with which they gather round a medicine box. I had taken with me a few simple things in case of illness by the way, and in many places found people whom I was really able to help. In the long run I gave the box into Mohammed's care, and he posed as a very great doctor

indeed; some of the cures he effected were held to be wonderful as regarded both rapidity and completeness. As the medicines, for the most part, could do little harm, and he was never disposed to give too much of anything, I could leave him with comfort to dispose of his patients, making sure only that he would not give away all the quinine. Poor old Sheikh Muḳâwij had suffered for years from a persistent and painful internal complaint, and had endured unspeakable things at the hands of the rude surgeons of the desert. One of their chief rules appears to be this: when there is a pain inside, set up a greater pain outside; the greater will absorb the less, and as the greater heals, the less will disappear. The principle of setting up greater pain outside had been faithfully observed with the poor Sheikh, and that night it had taken a peculiarly savage form. Over his stomach a passage had been cut under the skin, and a tuft of coarse wool had been drawn through to keep the wound open. He bore it all without a murmur. His case was rather too serious for us amateurs, so I gave him a note to a friendly doctor, with instructions how to reach him; at first he seemed disposed to go, but I have no doubt, on my departure, the good Sheikh would again resign himself to Ullah, and submit with grand fortitude to the well-meant cruelties of the ignorant Bedawy physician. To journey all the way to Safed or Damascus for medical treatment, would not that be to put a slight upon his friends in the desert? Nay, would it not evidence a lack of confidence in the Most High, to whom his fathers had looked up for help from these solitudes, what time life's troubles fell heavy upon them? Medical discussions were soon followed by entertainment more to the taste of the general audience. It was a strange company that lay thus around the fire, by the solitary tent of Sheikh Muḳâwij, on the lonely uplands of *Jedûr*. With the darkness a chill had crept over the hills, and we were glad to draw to our coverings. Through the still night the stars shone down in wondrous splendour. Looking upward, one could understand in some measure how, in the twilight of the dawning thought of man, the mind should have been almost overwhelmingly impressed with the glory of these shining orbs. Some such feeling must have touched the soul of the old Sheikh. He was full of stories of the far past days, when men bowed down to the stars, and worshipped all the host of heaven. These things all happened in the *jâhiliyeh*, "the time of ignorance," ere yet the morning star had arisen, in whose kindly beams the dwellers amid Arabian sands have ever since rejoiced. For did not "the Prophet" put end to these idolatries, and usher in the true worship of God?

Then we had tales of those distant days in which the majestic figure of the great progenitor of all the Arab tribes, *Khalîl* (Abraham), "the friend of God," with a fine contempt for chronology, was made to walk in familiar converse with Mohammed and saints of later times. Some who in the first fading of the shadows, being only partially enlightened, yet had strength and courage to endure persecution at the hands of hardened idolaters, were kept long time in hard bondage, and finally were guided

by a dog to a mighty cave in the heart of the mountain which looks down upon Damascus from the north. Safe from the hands of their foes in the secret depths of Salihîyeh, they were yet not judged fit for admission to the sweet groves of Paradise. There, through many centuries, they have slumbered serenely, waiting the final summons, when all men shall receive according to their deserts. In their sleep they are still guarded by the faithful dog that guided them hither. He sits beside them all the week ; only on Friday nights a feeling of loneliness and impatience comes over him, and if you stray near the mountain at the turn of night you may hear strange noises issuing as it were from the bowels of the earth. The weary canine comes as near as may be to the surface, and indulges a little in vain howlings, then returns to his long watch, and the silence around you is broken only by the sharp yelp of the jackal and the rattle of the loose stones far up the cliffs, which are started by his passing feet.

The snowy mass of Great Hermon shone resplendent in the first beams of the morning. From Umm el 'Osij you obtain a magnificent view of this famous mountain. His white glittering steeps rising grandly from the black stretches below stood out in bold relief against the blue of the sky. I could trace the top line from the summits that look over Banias, almost to where, sinking in the north, they open a passage through rocky jaws for the highway from Damascus to the Syrian coast. Sitting down on an old dyke, to the no little wonder of the old Sheikh, I made a hasty sketch of the snowy outline, which gives a very fair general idea of the appearance. The Arab will never "speed the parting guest" ; his farewell is as brief and unsentimental as his welcome is profuse. *Khâṭerak* he will say, which cannot be literally translated ; but it is as if he should ask, "may thy thought turn to me betimes" ; then he turns his back upon his guest, nor gives one look behind him. I glanced round after a little and saw the Sheikh already sitting calmly by the fire, with his back still towards us, and all about the place had assumed its wonted aspect, as if we had never been there. But the visit of a European will mark an era in the quiet life of the place, and be spoken of long after in many an evening circle, and the mysterious box of medicines will figure in their tales.

It was about an hour's ride to 'Aḳrabah, over about the wildest and most desolate country I have seen outside the borders of el Lejâ'. We rode almost due westward, and at last, reaching the western extremity of a low eminence, there stretched out before us the ruins of what, beyond all doubt, was once a city of great magnificence, both in extent and character. From the regular lines of stones that ran across the country in the neighbourhood of the city one might infer that in olden times some attempt had been made by the citizens to bring these wilds under cultivation. How far they may have succeeded we cannot tell, for long now it has been left in peace, trodden only by the feet of the flocks by day, and of the night prowlers in hours of darkness.

We passed a level piece of ground, enclosed by crumbling dykes, which may have been the threshing floor in earlier days. The modern *beidar*,

similarly enclosed, lies to the south-west of the village. Beyond this enclosure we entered the burying-ground. On the headstones here we found a few Cufic inscriptions. Most of the stones were broken; the inscriptions were nearly all in Arabic, and it was quite common to find half an inscription on one grave and half on another! Among the graves which were evidently of small account, there were a few larger ones, on which a little more labour had been spent. The most imposing one of all the native boys called *el Mizâr*, but the name of the saint whose slumbers it protects I did not learn. At the head of this grave was a large stone with a Greek inscription, but it had fallen forward on its face, so I proposed to return later in the day with some means of raising it. On the north of the graveyard stands a building known locally as the *kaṣr*, القصر—"the palace." It most resembles the Palmyrene structure which I afterwards saw at Rimet el-Luḥf, only it seems to have been considerably higher. It is built of carefully dressed basalt; it is between 30 and 40 feet square; part of the wall was still about 40 feet in height. The inside, which could be reached by a breach in the wall about 18 inches in diameter, was blocked up with *débris* and large stones which had been shaken down from above. The large stone at the Mizâr, No. 31, had evidently once had a place in this building. We rode forward a little way, and then turned sharply to the right along a broad paved road, apparently of Roman workmanship, leaving a large building with one or two straggling fruit trees—the only trees I saw here—on the right, until we reached the spring, where there was a scene of bustling activity, men and boys raising water, and pouring it into great sarcophagi for the herds to drink. The well is almost on the eastern edge of the ruins. It is about a dozen feet from the brim to the water. It is enclosed in walls of solid masonry which may be coeval with the pavement of the road which leads to it. It is about 20 feet square, and is spanned above by a couple of arches, whence the buckets are let down with ropes to draw the water. There is also a stair descending at the north-eastern corner, where the women fill the jars for domestic purposes. This is now the sole water-supply of the village; but here also there is a tradition that of old there were other fountains, of which for many generations nothing has been seen. Immediately to the east of the fountain rises a huge pile of ruins. Bits of old columns, great stone lintels and door posts, and hewn blocks lie tumbled about in the wildest confusion, all bearing the marks of long exposure to the elements. A space was cleared in the midst, and a way opened by which it might be approached, passing under a large ornamented lintel; and this cleared space they dignified with the title of جامع الكبير—*Jâmi' el kebîr*—"the great mosque." From the top of this pile a capital view of the old city is obtained. The peasants taking advantage of the part which in the passage of centuries had suffered least from the throes of earthquakes, have built their huts chiefly in the south-west quarter of the city, a few straggling eastward towards the fountain;

in these directions there were also, however, many bare walls rising pathetically amid surrounding ruin. To northward the scene was one of wide-spreading desolation. Many acres are covered deep with the dark *débris* of a once mighty city. A more utter wreck it is impossible to imagine. In extent it cannot have been much less than Bozrah, but here the overthrow has been more complete. I wandered long among these gloomy ruins, but found neither inscription nor sculpture. It was interesting to trace the outlines of the houses and the directions of the streets. Many of the buildings had been of ponderous blocks of basalt; large shapely lintels, on which the ancients seem to have expended most of their skill in ornamentation, were not uncommon, but all now involved in equal ruin. I can hardly doubt that there is much of interest hidden here, but all the inscriptions I got were found in the southern half of the city.

We made our way to the Meḍâfeh of Sheikh Sa'id el Ḥajjy. It stood to westward, not far from the threshing floor. It was of spacious dimensions, and clean compared with any place we had yet visited. It was paved throughout with large flat stones; several fragments of Greek inscriptions were found on these. A huge jar of water stood in one corner with a tin jug convenient, and with this the villagers who came to gaze indiscriminately helped themselves. My two companions professed to be sadly wearied now, tempted no doubt by the cool shelter of the Meḍâfeh, and so I left them to sleep. Having seen the horses comfortably fixed, I got an old man to step round with me to several "written stones" with which he was familiar. Happily he was a man of some consequence in the village, and when it was known what we sought, one and another came with information of curious stones they had seen or heard of. While I was copying No. 18 I asked if any *Franjy*, "European," had ever been here before. "Yes," said the old man, "one came about thirty years ago." Thirty years, I may observe, among these people may mean anything from five to forty. That Franjy, who had a *ṭurjmân*, dragoman, or "translator," with him, had copied several of the stones. This particular stone he had read to the people, and his dragoman interpreted. It recorded the fact, he said, that King David, of Israel, had built this house, and that his daughter had built the Ḳaṣr, and lived in it for many years! The dragoman evidently knew what would please these simple folks, and so gave them a thoroughly original version of his own.

It was in 'Aḳrabah that I first heard of an idea—I met with it often afterwards—prevalent over all the East. There is a strong belief that in the far past the country belonged to the ancestors of the white men of the West; and it is regarded as a certainty that our people will one day return to take possession again of the heritage lost for so long. In this connection the opinion got abroad that I was doing for my people a most necessary work. Our fathers, ere they journeyed westward to realms of the setting sun, concealed much treasure in and around the dwellings they left behind them. This treasure is to be found by means of certain mysterious markings on the stones, the key to which they carried with

them, so that their children on returning might be rightly guided. But with the lapse of centuries it began to be feared that ere the day for our return had come, the Moslemîn might have discovered some part of the key, and be thus enabled to appropriate part of the treasure. My business, therefore, was to make certain changes in the markings, which should effectually mislead the followers of Mohammed, preserving at the same time a careful record, so that on the day of our return we might be able to walk straight to our precious hoards and find them intact!

Many of the young men of the village came round me with great eagerness when I was at work in a spot where tradition has localised a fabulous hoard. Their own searching had been all in vain, but they were sure I possessed the secret, particularly as in my anxiety to get the Greek letters on the stone correctly I ran my pencil round them, and felt them with the tips of my fingers. They told me that they quite understood what I was about. I asked if they thought it was treasure. "Of course," *ma'lûm*, they exclaimed. "Ah, well," said I, "if you will supply me with camels to carry off my share, I will distribute the half among you. Gold is heavy, but thirty camels would, perhaps, be sufficient." I suppose a twinkle in the eye of Mohammed, who meantime had joined me, revealed to them what was up, so they left me, deeply disgusted at the levity with which so serious a subject was treated.

After midday meal and brief siesta I went forth among the ruins again. Armed with one large stick and two smaller ones, Mohammed and I made our way by circuitous paths to the burying ground. He did not wish to attract attention lest we should be hindered in our attempt to raise the stone at the head of the Mizâr. Men might think it sacrilege, and the saint might avenge himself upon the village. We reached the spot safely, but had hardly begun operations when two boys appeared on the scene. They stood at some distance in awe-struck silence; when I asked them to come and hold one of the sticks in position, they ventured the opinion that our conduct was *Ḥarâm*, that it was "infamous" work. Mohammed tried to coax them, for he feared they might alarm the village, but they moved further off. He explained to them, and the idea evidently brought great comfort to himself, that we were not doing the Mizâr an injury; on the contrary, out of pure respect, we were building it up, and doing an honour to the saint. He pointed out the disgrace of allowing it to go to ruin, and showed how good must come of our action. But the boys had had enough of it, and disappeared. Then the good Mohammed's anxieties increased. No one need ever wish for a more faithful companion than Mohammed; but the truth was that he himself was labouring under no little dread. It affected him none the less that he was more than half ashamed of it, and tried to conceal it from me with an air of bravado. He burst into a perspiration, and trembled so violently over almost nothing that with difficulty could I repress a laugh. His usual judgment deserted him, and he made absurd suggestions. The Moslemîn, he said, would be very angry. The block rested upon some smaller stones, and while one end was free, the other was embedded in the earth and jammed

with the broken wall, which had rushed when the block fell forward. Clearing the confined end we prized up the other; but as it was obviously beyond our united strength to raise it straight up, I suggested that resting the lever on an adjoining wall he should ease it up while I removed the stones from beneath. "But," said he, "I fear that if we do that it may go down suddenly flat upon its face, and then no power on earth should be able to raise it!" "O," I said, "that were a light thing." "Light!" he exclaimed, with wide open eyes, "don't you know this is a Wely?" It was only a flash revealing the man's soul; but in a moment reason had mastered superstition again, and he wrought with triple vigour. When the stones were removed he steadied the block while I crept under it, and lying on my back succeeded in making a fair copy of the part of the inscription which remained. Unfortunately, a large part of the stone had been broken off with several lines of the inscription, and of this I could find no trace. The break may have occurred when the stone fell from its place in the building. But the peasants are terrible vandals; and knowing nothing of their value, many a precious stone has gone to pieces beneath their clumsy hammers.

(*To be continued.*)

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1888.

By James Glaisher, F.R.S.

The numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year is 27·734 inches, in December. In column 2 the lowest reading in each month is shown; the minimum for the year is 27·020 inches, in December. The range of barometer readings in the year is 0·714 inch. The numbers in the 3rd column show the range of reading in each month, the smallest, 0·140 inch, is in July; and the largest, 0·714 inch, is in December. The numbers in the 4th column show the mean monthly pressure of the atmosphere, the highest, 27·463 inches, is in December; and the lowest, 27·275 inches, is in July. The mean pressure for the year is 27·375 inches. At Sarona the mean pressure for the year was 29·834 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 106°·0 on both the 12th and 13th of July; the maximum temperature on these days at Sarona was 90° and 93° respectively. The first day in the year that the temperature reached 90° was on March 25th. In May the temperature reached or exceeded 90° on 1 day; in June on 4 days; in July on 18 days; in August on 13 days; in September on 8 days; and in October on 6 days. Therefore

(*To face p.* 294)

MONTHLY METEOROLOGICAL TABLE

Deduced from observations taken at Jerusalem, by Joseph Gamel, in a garden well within the city, about 2,500 feet above the level of the Mediterranean Sea, open on all sides.
Latitude, 31° 46′ 40″ N., Longitude, 35° 13′ 30″ E.

Months.	Pressure of atmosphere in month—Corrected to 32° Fahrenheit.				Temperature of the air in month at 9 a.m.							Mean readings at 9 a.m.			Vapour at 9 a.m.			Degree of humidity.	Weight of a cubic foot of air.	Direction of Wind. Relative proportions of.								Mean amount of cloud.	Rain.	
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all highest.	Mean of all lowest.	Mean daily range.	Mean.	Dry bulb.	Wet bulb.	Dew point.	Elastic force of vapour.	Weight of vapour in a cubic foot of air.	Additional weight required for saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.		Number of days on which it fell.	Amount collected.
1888.	in.	in.	in.	in.	°	°	°	°	°	°	°	°	°	°	grs.	grs.	grs.	°	grs.										in.
January	27·602	27·174	0·428	27·420	64·8	30·0	34·8	49·7	37·0	12·7	43·4	46·6	43·5	40·0	·243	2·9	0·8	79	502	0	5	1	3	0	9	6	7	4·6	12	4·63
February	27·600	27·046	0·554	27·368	73·0	38·5	34·5	57·4	44·1	13·3	50·7	52·7	47·8	42·9	·277	3·2	1·3	70	495	0	1	1	5	1	12	3	6	5·2	7	1·25
March	27·627	27·194	0·433	27·424	90·5	37·5	53·0	67·2	49·8	17·4	58·5	60·3	52·1	45·0	·298	3·3	2·6	57	488	2	4	5	4	1	7	4	4	3·9	6	2·03
April	27·491	27·169	0·322	27·332	86·2	40·5	45·7	70·3	51·6	18·7	61·0	62·7	55·1	48·5	·342	3·8	2·5	60	484	1	1	0	3	2	8	8	7	5·3	8	4·74
May	27·472	27·259	0·213	27·359	91·5	48·0	43·5	75·8	54·5	21·3	65·1	68·8	59·7	52·6	·397	4·3	3·4	56	479	3	3	1	2	1	4	6	11	3·1	2	0·23
June	27·396	27·220	0·176	27·326	93·0	53·0	40·0	83·0	61·0	22·0	72·0	76·6	67·4	60·9	·504	5·4	4·4	55	470	5	3	2	0	2	3	6	9	1·6	1	0·20
July	27·329	27·189	0·140	27·275	106·0	58·5	47·5	93·2	69·0	24·2	81·1	85·3	73·3	65·5	·629	6·6	6·2	52	461	5	1	2	4	0	2	4	13	0 3	0	0·00
August	27·372	27·200	0·172	27·289	97·5	58·0	39·5	89·3	65·0	24·3	77·2	83·2	71·7	64·1	·597	6·3	5·7	53	464	5	0	0	0	0	3	4	19	1·0	0	0·00
September	27·486	27·280	0·206	27·381	97·0	58·0	39·0	87·2	62·8	24·4	75·0	78·0	69·2	62·8	·578	6·3	4·0	60	470	4	3	0	0	0	0	11	12	1·3	0	0·00
October	27·558	27·353	0·205	27·441	94·5	53·0	41·5	82·5	63·8	18·7	73·1	73·9	65·3	59·0	·502	5·4	3·6	60	475	2	9	1	8	0	3	2	6	5·0	3	0·32
November	27·600	27·090	0·510	27·420	68·5	38·5	30·0	56·9	45·9	11·0	51·4	53·1	49·2	45·3	·300	3·4	1·1	75	495	1	7	1	3	0	8	5	5	4·2	13	7·99
December	27·734	27·020	0·714	27·463	64·5	29·5	35·0	53·4	42·4	11·0	47·9	48·8	45·4	41·7	·265	3·0	1·0	77	500	0	2	1	2	0	12	5	9	6·1	13	16·40
Means	27·522	27·183	0·339	27·375	85·6	45·3	40·3	72·2	53·9	18·3	63·0	65·8	58·3	52·4	·411	4·5	3·1	63	482	sum. 26	sum. 39	sum. 15	sum. 34	sum. 7	sum. 71	sum. 66	sum. 108	3·5	sum. 65	sum. 37·79
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

the temperature reached or exceeded 90° on 51 days during the year. At Sarona the first day that the temperature reached 90° was on March 5th. The highest in the year, viz., 105°, took place on October 19th. The maximum temperature on this day at Jerusalem was 94° 5 ; and the temperature reached or exceeded 90° at Sarona on 39 days in the year.

The numbers in column 6 show the lowest temperature of the air in each month ; the lowest in the year was 29°·5 on December 16th. The temperature was below 40° in January on 23 nights ; in February on 2 nights ; in March on 2 nights ; in November on 2 nights ; and in December on 8 nights. Therefore the temperature was below 40° on 37 nights in the year. The yearly range of temperature was 76°·5. At Sarona the lowest temperature in the year was 37°·0 on January 11th. The temperature was below 40° on only two nights in the year. The yearly range of temperature at Sarona was 68°·0.

The range of temperature in each month is shown in column 7, and these numbers vary from 30° in November to 53° in March. At Sarona the range of temperature in each month varied from 26° in August to 58° in March.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, 49°·7, is in January, and the highest, 93°·2, in July. At Sarona, of the high day temperature the lowest, 61°·7, was in January, and the highest, 88°·5, in July.

Of the low night temperature, the coldest, 37°·0, is in January, and the warmest, 69°, in July. At Sarona, of the low night temperature, the coldest, 44°·9, was in January, and the warmest, 70°·3, in August.

The average daily range of temperature is shown in column 10 ; the smallest, 11°·0, is in both November and December, and the largest, 24°·4, in September. At Sarona, of the average daily range of temperature, the smallest, 15°·6, was in December, and the largest, 24°·4, was in March.

In column 11 the mean temperature of the air is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature is January, 43°·4, and that of the highest, July, 81°·1. The mean temperature for the year is 63°. At Sarona, of the mean temperature, the month of the lowest was January, 53°·3, and that of the highest, August, 79°·4. The mean temperature for the year at Sarona was 67°·7.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-bulb thermometer taken daily at 9 a.m. In column 14 the monthly temperature of the dew point, or that temperature at which dew would have been deposited, is shown. The elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown ; in January it was as small as 2·9 grains, and in July as large as 6·6 grains. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100 ; the smallest number,

indicating the driest month, is 52 in July, and the largest, 79, indicating the wettest month, is in January. The weight of a cubic foot of air under its mean pressure, temperature and humidity at 9 a.m. is shown in column 19.

The most prevalent winds in January were S.W. and N.W., and the least prevalent were N. and S. In February the most prevalent was S.W., and the least N. In March the most prevalent was S.W., and the least was S. In April the most prevalent were S.W., W., and N.W., and the least was E. In May the most prevalent was N.W., and the least E. and S. In June the most prevalent wind was N.W., and the least was S.E. In July the most prevalent was N.W., and the least was S. In August the most prevalent was N.W., and the least were N.E., E., S.E., and S. In September the most prevalent were N.W. and W., and the least were E., S.E., S., and S.W. In October the most prevalent were N.E. and S.E., and the least was S. In November the most prevalent were S.W. and N.E., and the least was S. ; and in December the most prevalent winds were S.W. and N.W., and the least were N. and S. The most prevalent wind for the year was N.W., which occurred on 108 times during the year, of which 19 were in August, 13 in July, and 12 in September ; and the least prevalent wind for the year was S.,which occurred on only 7 times during the year, of which 2 were in both April and June. At Sarona the most prevalent wind for the year was S.W., which occurred on 86 times during the year ; and the least prevalent wind was N., which occurred on only 6 times during the year.

The numbers in column 28 show the mean amount of cloud at 9 a.m. The month with the smallest amount is July, 0·3, and the largest, December, 6·1. Of the cumulus, or fine weather cloud, there were only 3 instances in the year ; of the nimbus, or rain cloud, there were 29 instances in the year, of which 7 were in December ; of the cirrus, there were 11 instances ; of the stratus, there were 8 instances ; of the cirro-cumulus, there were 96 instances ; of the cumulus stratus there were 67 instances ; of the cirro stratus, there were 23 instances ; and 129 instances of cloudless skies, of which 26 were in July, 22 in August, and 17 in June. At Sarona there were 90 instances of cloudless skies, of which 15 were in August and 13 in both June and July.

The largest fall of rain for the month in the year was 16·40 inches in December, of which 2·91 inches fell on the 15th, 2·90 inches on the 14th, and 2·75 inches on both the 11th and 16th. The next largest fall for the month was 7·99 inches in November, of which 2·44 inches fell on the 10th and 2·43 inches on the 14th. No rain fell from June 5th to October 1st, making a period of 117 consecutive days without rain. The total fall for the year was 37·79 inches, which fell on 65 days during the year. At Sarona the largest fall for the month in the year was 11·53 inches in December. No rain fell at Sarona from June 4th to October 1st, making a period of 118 consecutive days without rain. The total fall of rain for the year at Sarona was 28·84 inches, which fell on 62 days.

THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

Since the issue of the last *Quarterly Statement* the excavations at Jerusalem have been steadily carried on, except for one fortnight in which they had to be suspended owing to the illness of some of the chief workers. During the absence of Dr. Bliss, to recruit after his severe attack of illness, the operations were ably superintended by Mr. Dickie. Dr. Bliss returned to Jerusalem in July.

Major-General Sir Charles Wilson sends us the following note on Dr. Bliss's report:—

"I have few comments to make on Dr. Bliss's last report on his excavations. Those excavations are increasing in interest, but it is still too early to base any theories upon them.

"The wall across the mouth of the Tyropœon Valley is evidently a masonry dam, or embankment, constructed when the Lower Pool of Siloam was made, and strengthened at a later period by the addition of the ruder masonry described by Dr. Bliss. When the dam was first built, and when it was utilised as part of the fortifications of the city, are problems that still remain to be solved. It will be sufficient here to draw attention to the somewhat similar arrangement at the mouth of the valley in which the Birket Israil lies. Considerable interest attaches to the manner in which the wall joins the rock on the east side of the valley, and also to the size of the Lower Pool, which is apparently much larger than was generally supposed.

"The portion of the wall uncovered by Dr. Guthe, to which Dr. Bliss alludes, did not seem to me, when I saw it, to have been part of the fortifications of the city. It looked more like a retaining wall partly built with old material; on this point, however, we must wait for fuller information. The excavations now going on in the plot of ground on the hillside near the Neby Daûd road promise to yield important results."

In answer to the question whether it has ever been ascertained whether the rock in the Greek Chapel in the Church of the Holy Sepulchre, in which are shown the holes where the crosses stood, is really solid rock or a huge stone, Herr von Schick writes: "This has never been ascertained beyond doubt. All that can be said is that the crack or cleft has just the same direction and appearance as other rock clefts around Jerusalem. But this is not a full proof that it is rock and not a large stone."

Herr von Schick writes that as so many people ask him about the question of Calvary, he intends to make a model of the original ground of the city, with valleys round about, and showing the lines of the various walls. The scale is to be $\frac{1}{1000}$.

The Rev. J. E. Hanauer again draws attention to the manufacture of sham antiques which is going on briskly in the Holy Land. Specimens of the famous "Moabite pottery" which had been concealed for years, are now again in the market, and tourists are warned against purchasing them as genuine.

Mr. Hanauer reports that the dispute which had lasted for years between the owners of real property at Jaffa and the Government as to the tenure of their lands, has at length been decided satisfactorily, the orange groves, for which Jaffa is so famous, having been declared freehold (*mulk*), and not Crown land (*meeri*).

He also mentions that all Jerusalem dragomans are now required by the municipal government to pass an examination as to what they are to tell visitors to the holy places. The examiners are said to be the effendis of the mejlis—*i.e.*, the magistrates of the bench—and those who pass successfully are to receive a diploma!

The narrow-gauge railway between Beyrout and Damascus has been opened. On the slopes of the Lebanon the cog-wheel system is employed. Beyond Zahleh the line crosses the Bekaa, ascends the Valley Yafûfa, and proceeds by Zebadani and the Valley of the Barada. The journey at present occupies as much as eight hours; it is worked by the French Company, who own the Damascus-road.

Tourists are cordially invited to visit the Loan Collection of "Antiques" in the Jerusalem Association Room of the Palestine Exploration Fund, opposite the Tower of David. Hours: 8 to 12, and 2 to 6. Maps of Palestine and Palestine Exploration Fund publications are kept for sale. Necessary information will be gladly given by the Rev. Theodore E. Dowling, *Hon. Sec.*

Mons. Arséniew has presented to the Association specimens of Phœnician pottery.

Dr. Bliss lends some stones from Herod's Palace, Jericho.

Mr. Herbert Clark's two glass cases contain seals (Phœnician, Greek, Roman, and one Hebrew seal from Silwân); Assyrian and Babylonian cylinders; Greek, Roman, and Hebrew coins; bronze spear arrow heads; stone chisels; tear bottles, and a mirror.

The Rev. Theodore E. Dowling's selection of Jewish and Palestinian coins fills a large glass case.

The Rev. J. E. Hanauer's flying fox is conspicuous.

Mr. C. A. Hornstein exhibits birds and ancient lamps.

Mr. David Jamal lends a black stone head, brought by him from one of the numerous tombs scattered round about Galara.

Mr. G. R. Lees' photographs adorn the walls, and Dr. Wheeler's Torah, which was made use of in his Lectures on "The Jews of Jerusalem," and "Jewish Life in Palestine."

The Committee have to acknowledge with thanks the following donations to the Library of the Fund :—

"Beschrijving van de Versameling Egyptische Oudheden," van Ds. L. Schouten, Hz. Leiden, 1885.

"Catalogus van het Bijbelsch Museum," van Ds. L. Schouten, Hz. Utrecht, 1895. From the Author.

"Bible Lands," by H. J. Van-Lennep, D.D.

"The Land of Gilead," by Laurence Oliphant.

"The Land of Israel—a Journal of Travels in Palestine," by Canon Tristram. From the Rev. John J. W. Pollock.

"Au Dela du Jourdain : Souvenirs d'une Excursion Faite en Mars, 1894." By Lucien Gautier. From the Author.

The Committee will be glad to receive donations of Books to the Library of the Fund, which already contains many works of great value relating to Palestine and other Bible Lands. *See* list of Books, July *Quarterly Statement*, 1893.

The following have kindly consented to act as Honorary Local Secretaries :—

Rev. J. F. Bailey, Ripon, in place of the Rev. G. G. S. Thomas, resigned.

H. G. Seth-Smith, Esq., Auckland, New Zealand, in place of the Rev. Frank Seth-Smith, resigned.

Sir Walter Besant's summary of the work of the Fund from its commencement has been brought up to date by the author and published under the title, "Thirty Years' Work in the Holy Land." Applications for copies may be sent in to Mr. Armstrong.

Mr. George Armstrong's Raised Map of Palestine is on view at the office of the Fund. A circular giving full particulars about it will be sent on application to the Secretary.

A new Colotype Print, from a specially prepared copy of the Raised Map, is now ready, and can be had by subscribers, price 2*s.* 9*d.*, post free.

The print is on thin cardboard, measuring 20 inches by 28½ inches.

Supporters of the Fund will be gratified to learn that this valuable work has met with great appreciation in nearly every quarter of the globe, and from many learned societies. Copies have been ordered and supplied for the Royal Geographical Society; the Science and Art Museum and Trinity College, Dublin; the Free Kirk College, Glasgow; Queen's College, Cambridge; Mansfield College, Oxford; and for subscribers in Russia, the Netherlands, the United States of America, Australia, Japan, and China, besides Manchester, Edinburgh, Aberdeen, and other cities of our own country.

The following are some of the opinions which have been expressed by competent authorities respecting the value of this Map :—

"A Raised Map of Palestine must prove of the greatest interest to all who have visited or intend to visit the country, affording, as it does a picture *au vol d'oiseau* of all the physical features. Mr. Armstrong's interesting work will faithfully present to those who have had the advantage of touring in Palestine the old familiar routes they have traversed, and will give to those who have yet to enjoy such a journey a clear idea of the sort of country they may expect to see. . . . The educational use to which the map will be put will be very considerable."—*The Times.*

"There are the seas, the lakes, the mountains, and valleys, all so perfect and distinct that one can travel over the ground and visit the cities and towns. With the Bible in hand the holy sites can be inspected, the historical events of the narration can be followed, the movements of the various tribes can be traced, the operations of war can be grasped and easily understood. With this Raised Map before him a Moltke could sit and plan a campaign as if it were a chess problem."—*Daily News.*

"By the aid of such a Raised Map the untravelled student may picture the scenery of Palestine, under the allusions to its topography, and see where the roads of the country must run; he can follow the tracks of rival armies upon its battle-fields and understand better the conditions attaching to rival sites."—*Manchester Guardian.*

"It is certainly a most interesting and valuable Map, and in no other way, short of a personal visit, could one obtain so correct an idea of the contour of the Holy Land."—*Cambridge Tribune*, U.S.A.

"The Relief Map of Palestine is the most accurate that has yet been published of that country. It is based on the surveys made by Major Conder and Colonel Sir H. Kitchener for the Palestine Exploration Fund, and has been most carefully constructed by Mr. George Armstrong, who was himself employed on the survey. The relief enables the student to grasp at once the peculiar geographical and topographical features of the Holy Land and to understand the influence of those features on the history of the country and on the various campaigns from the conquest by Joshua to the expedition of Napoleon."—Sir C. W. Wilson, Major-General, R.E.

"Mr. Armstrong's Raised Map of Palestine is the only correct representation of the natural features of the country that has been published. It is scientifically accurate, and gives a better idea of the country than any flat map. It will be of great value to schools and to all scholars."—C. R. Conder, Major, R.E.

"I wish another copy of your Raised Map. I am greatly pleased with it, I do not think I would like to teach the Old Testament without it."—Professor George Adam Smith, Free Church College, Glasgow.

"It came through in excellent order and has been pronounced the best thing of the kind that we have ever seen."—The Very Rev. Dean Hoffman, The General Theological Seminary, New York.

"All the professors and students expressed the most complete satisfaction and admired the correctness and fine execution which more than answered their expectation. They anticipate great practical and scientific usefulness."—Hav. M. le Bachelet, Biblioth, St. Heliers, Jersey.

"I need not say that I am well pleased with the Map, and I must congratulate you upon the patience and skill which you have displayed in constructing it."—CHARLES BAILEY, Congregational Church School, Manchester.

"The Map arrived safely. I am very much pleased with the Raised Map and its colouring; you seem to have taken great pains with it. I hope Bible Students and Sunday School Teachers will come and study it."—W. H. RINDER, Philosophical Society, Leeds.

"I had the case opened and found the Map quite safe; it is a splendid piece of work and has given great satisfaction to the Committee."—C. GOODYEAR, Secretary and Librarian, Lancashire College.

"You have conferred an invaluable boon on all Scripture Students by your issue of the Raised Map. I shall not rest till I have one for my School."—The Very Rev. S. W. ALLEN, Shrewsbury.

"The Map is a beautiful piece of work and equally valuable to the historian, the geographer, and the geologist."—Captain F. W. HUTTON, Curator, Museum, Christchurch, New Zealand.

"The Map arrived all safe . . . and has given great satisfaction to everyone who has seen it."—The Rev. DOUGLAS FERRIER, Free Church Manse, Bothwell, N.B.

"The Map has come quite perfect and is much admired. You have erected a monument for yourself that will long endure."—Rev. THOMAS M. B. PATTERSON, Hamilton, N.B.

Subscribers to the PALESTINE PILGRIMS' TEXT SOCIETY who have not sent in their application for cases for binding the translations issued by the Society, are reminded that these are now ready, and that the whole issues—Nos. 1 to 26 (up to date)—have been arranged in chronological order, so as to make 10 volumes of equal size.

Index to the *Quarterly Statement*.—A new edition of the Index to the *Quarterly Statements* has been compiled. It embraces the years 1869 (the first issue of the journal) to the end of 1892. Contents:—Names of the Authors and of the Papers contributed by them; List of the Illustrations; and General Index. This Index will be found extremely useful. Price to subscribers to the Fund, in paper cover, 1*s.* 6*d.*, in cloth, 2*s.* 6*d.*, post free; non-subscribers, 2*s.* and 3*s.*

The museum of the Fund, at 24, Hanover Square, is now open to subscribers between the hours of 10 a.m. and 5 p.m., every week-day except Saturdays, when it closes at 2 p.m.

It may be well to mention that plans and photographs alluded to in the reports from Jerusalem and elsewhere cannot all be published, but all are preserved in the offices of the Fund, where they may be seen by subscribers.

The first volume of the "Survey of Eastern Palestine," by Major Conder, is accompanied by a map of the portion of country surveyed, special plans,

and upwards of 350 drawings of ruins, tombs, dolmens, stone circles, inscriptions, &c. Subscribers to the "Survey of Western Palestine" are privileged to have the volumes for seven guineas. The price will be raised, after 250 names are received, to twelve guineas. The Committee *are pledged never to let any copies be subscribed for under the sum of seven guineas.* A. P. Watt and Son, Hastings House, Norfolk Street, Strand, W.C., are the Sole Agents. The attention of intending subscribers is directed to the announcement in the last page of this number.

Mr. H. Chichester Hart's "Fauna and Flora of Sinai, Petra, and the Wâdy Arabah," which forms the second volume, can be had separately.

M. Clermont-Ganneau's work, "Archæological Researches in Palestine," will form the third volume. The first portion of it is already translated and in the press.

The maps and books now contained in the Society's publications comprise an amount of information on Palestine, and on the researches conducted in the country, which can be found in no other publications. It must never be forgotten that no single traveller, however well equipped by previous knowledge, can compete with a scientific body of explorers, instructed in the periods required, and provided with all the instruments necessary for carrying out their work. *See* list of Publications.

In the year 1880 M. Clermont-Ganneau published, in 19 parts, the first portion of a volume of "Oriental Archæological Studies," and has now completed the volume by the issue of the remaining parts. The prospectus of this valuable work will be found in our advertisement pages.

Branch Associations of the Bible Society, all Sunday School Unions within the Sunday School Institute, the Sunday School Union, and the Wesleyan Sunday School Institute, will please observe that by a special Resolution of the Committee they will henceforth be treated as subscribers and be allowed to purchase the books and maps (by application only to the Secretary) at reduced price.

The income of the Society, from June 22nd to September 21st, 1895, was—from annual subscriptions and donations, including Local Societies, £199 10*s.* 6*d.*; from all sources—£411 11*s.* 8*d.* The expenditure during the same period was £542 12*s.* 11*d.* On September 23rd the balance in the Bank was £225 2*s.* 11*d.*

Subscribers are requested to note that the following cases for binding, casts, and slides can be had by application to the Assistant Secretary at the Office of the Fund:—

Cases for binding Herr Schumacher's "Jaulân," 1*s.* each.

Cases for binding the *Quarterly Statement*, in green or chocolate, 1*s.* each.

Cases for binding "Abila," "Pella," and "'Ajlûn" in one volume, 1*s.* each.

Casts of the Tablet, with Cuneiform Inscription, found at Tell el Hesy, at a depth of 35 feet, in May, 1892, by Dr. Bliss, Explorer to the Fund. It belongs to the general diplomatic correspondence carried on between Amenhotep III and IV and their agents in various Palestinian towns. Price 2*s.* 6*d.* each.

Casts of the Ancient Hebrew Weight brought by Dr. Chaplin from Samaria, price 2*s.* 6*d.* each.

Casts of an Inscribed Weight or Bead from Palestine, forwarded by Professor Wright, Cambridge, Mass., U.S.A., price 1*s.* each.

Lantern slides of the Raised Map, the Sidon Sarcophagi, and of the Bible places mentioned in the catalogue of photos and special list of slides.

In order to make up complete sets of the *Quarterly Statement* the Committee will be very glad to receive any of the back numbers.

While desiring to give publicity to proposed identifications and other theories advanced by officers of the Fund and contributors to the pages of the *Quarterly Statement*, the Committee wish it to be distinctly understood that by publishing them in the *Quarterly Statement* they neither sanction nor adopt them.

Subscribers who do not receive the *Quarterly Statement* regularly are asked to send a note to the Secretary. Great care is taken to forward each number to all who are entitled to receive it, but changes of address and other causes give rise occasionally to omissions.

The authorised lecturers for the Society are—

The Rev. Thomas Harrison, F.R.G.S., Hillside, Benenden, Staplehurst, Kent. His subjects are as follows:—

(1) *Research and Discovery in the Holy Land.*
(2) *Bible Scenes in the Light of Modern Science.*
(3) *The Survey of Eastern Palestine.*
(4) *In the Track of the Israelites from Egypt to Canaan.*
(5) *The Jordan Valley, the Dead Sea, and the Cities of the Plain.*
(6) *The Recovery of Jerusalem*—(*Excavations in* 1894).
(7) *The Recovery of Lachish and the Hebrew Conquest of Palestine.*
(8) *Archæological Illustrations of the Bible.* (Specially adapted for Sunday School Teachers).

N.B.—All these Lectures are illustrated by specially prepared lantern slides.

The Rev. J. R. Macpherson, B.D., Kinnaird Manse, Inchture, N.B. His subjects are as follows:—

(1) *Excavations in Jerusalem*, 1868–70, 1894–5.
(2) *Lachish, a Mound of Buried Cities; with Comparative Illustrations from some Egyptian Tells.*
(3) *Recent Discoveries in Palestine—Lachish and Jerusalem.*

(4) *Exploration in Judea.*
(5) *Galilee and Samaria.*
(6) *Palestine in the Footsteps of our Lord.*
(7) *Mount Sinai and the Desert of the Wanderings.*
(8) *Palestine—its People, its Customs, and its Ruins.* (Lecture for Children.)

All illustrated with specially prepared lime-light lantern views.

The Rev. James Smith, B.D., St. George's-in-the-West Parish, Aberdeen. His subjects are as follows:—

(1) *The Palestine Exploration Fund.*
(2) *A Pilgrimage to Palestine.*
(3) *Jerusalem—Ancient and Modern.*
(4) *The Temple Area, as it now is.*
(5) *The Church of the Holy Sepulchre.*
(6) *A Visit to Bethlehem and Hebron.*
(7) *Jericho, Jordan, and the Dead Sea.*

The Rev. J. Llewelyn Thomas, M.A., Aberpergwm, Glynneath, South Wales. His subjects are as follows:—

(1) *Explorations in Judea.*
(2) *Research and Discovery in Samaria and Galilee.*
(3) *In Bible Lands; a Narrative of Personal Experiences.*
(4) *The Reconstruction of Jerusalem.*
(5) *Problems of Palestine.*

The Rev. Charles Harris, M.A., F.R.G.S., St. Lawrence, Ramsgate. (All Lectures illustrated by lantern slides). His subjects are as follows:—

(1) *Modern Discoveries in Palestine.*
(2) *Stories in Stone; or, New Light on the Old Testament.*
(3) *Underground Jerusalem; or, With the Explorer in* 1895.

Bible Stories from the Monuments, or Old Testament History in the Light of Modern Research:—

(4) A. *The Story of Joseph; or, Life in Ancient Egypt.*
(5) B. *The Story of Moses; or, Through the Desert to the Promised Land.*
(6) C. *The Story of Joshua; or, The Buried City of Lachish.*
(7) D. *The Story of Sennacherib; or Scenes of Assyrian Warfare.*
(8) E. *The Story of the Hittites; or, A Lost Nation Found.*

Professor Theodore F. Wright, Ph.D., 42, Quincy Street, Cambridge, Mass., Honorary General Secretary of the Palestine Exploration Fund for the United States. His subjects are as follows:—

(1) *The Building of Jerusalem.*
(2) *The Overthrow of Jerusalem.*
(3) *The Progress of the Palestine Exploration.*

Application for Lectures may be either addressed to the Secretary, 24, Hanover Square, W., or sent to the address of the Lecturers.

PLAN TO ILLUSTRATE THE EXCAVATIONS AT JERUSALEM.

To face p. 305.

SIXTH REPORT ON THE EXCAVATIONS AT JERUSALEM.

By F. J. Bliss, Ph.D.

The admirable report of Mr. Dickie in the last *Quarterly*, left the work in a highly interesting condition. The city wall, traced from its south-west corner near the English Cemetery, along the steep slopes above the Valley of Hinnom, had come to its south-east corner at a gate and tower, and was pointing north-east with every prospect of its enclosing the Pool of Siloam. The present report will show how amply this prospect was realised, for we have to announce the discovery of the continuation of the wall across the valley, still standing to a height of 44 feet, with a rebuilding on a somewhat different line. Thus at two epochs was the pool within the city, but we have also traced, running up the west side of the Tyropœon, a wall which goes to prove that these two epochs were separated by one intermediate when the pool was outside the city. Hence at this critical point our work has yielded results of importance in the question of Jerusalem topography.

Before describing these walls, I shall take up the description of the drain at the point where Mr. Dickie left off. He spoke of the sudden drop in its bottom and of the concrete tank beyond, under which it seemed to pass. The matter was cleared up by further excavating. A drop of 8 feet in the rock bottom of the drain occurs 5 feet 2 inches before the point *a*, where it is joined at right angles by a large drain, 11 feet high and 3 feet 10 inches wide, with walls part rock, part masonry. Beyond *a* the drain continues for about 37 feet, having the same great height, with a fall of 2 feet; then for 12 feet with a fall of 2 feet to the point *b*, where the tank, formed of a concrete of cement and tiny potsherds, occurs. It is 3 feet 4 inches square, and 25 inches high, its bottom being 5 feet above the rock bottom of the drain. But from the top of the tank a higher drain, with side walls, runs out at a different angle through the city walls, where it is lost. It has a small groove or channel in the centre of its rock floor. It is evident that we have here two systems of drains running along the same course between the points *a* and *b*, the older being the larger one at *a*, which turns at right angles and continues at the same low level. This became silted up to the level where we now see the drain running from the top of the tank, a level suiting that of the higher system, which, sweeping along the base of the hill, joins the other at *a*, the tank being a catch-pit for the later and higher system, which beyond this point again diverges from the lower, being actually built on the top

of its rock-cut wall. A transverse section, at a point between *a* and *b*, shows the later drain to have been 1 foot narrower than the earlier. A large number of coins, found in the upper drain, were examined by the Rev. Mr. Dowling, who found them so corroded that only one could be distinguished, and that only on the reverse side. It may possibly be the cross of a Count of Edessa, c. A.D. 1068.

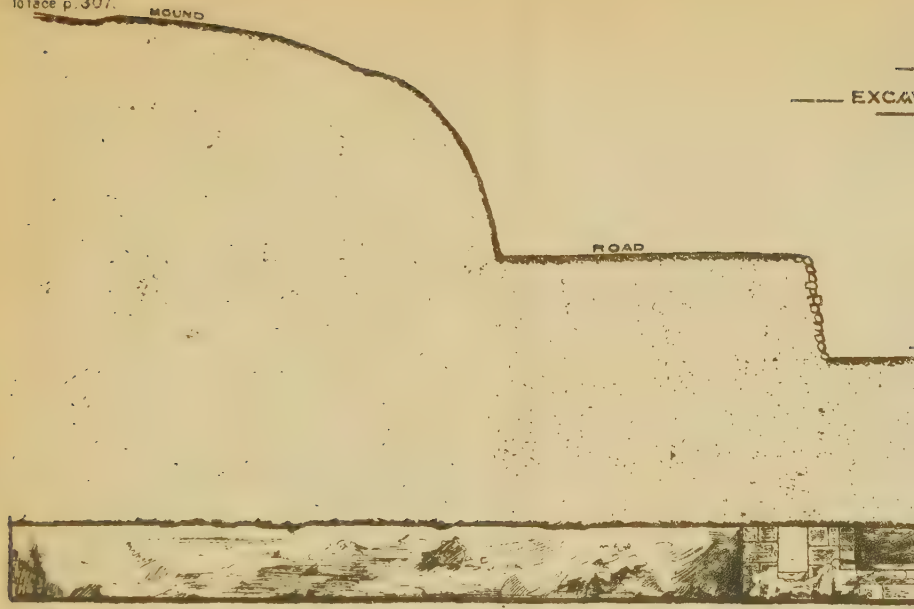
From the point under the catch-pit the lower drain was followed, with sides partly rock, partly built, to the point where it breaks out through the city walls. Beyond there it falls rapidly, its surface worn and furrowed by erosion; the side walls continue, but are further apart. 13 feet 6 inches beyond the city limits a rough wall runs across the drain, built across the irregular rock so as to leave small chinks. At first we thought that this had been built to prevent an entrance into the city through the drain, and that the greater width beyond the city walls indicated a pool from which the sewage would trickle down under the transverse wall, but the erosion of the rock represents a more rapid flow over this part. That people got into the city by the drain is shown by the skulls and bones found in the part within.

Beyond this transverse wall the water-worn rock was followed for some distance, the side walls of the drain having disappeared. A settling pool or final outlet was not found, but by a happy accident, which is really the excavator's greatest friend, an interesting discovery was made. The water-worn rock (*see* Section EF of Baths) suddenly terminated in a scarp, 8 feet deep, covered with plaster and extending east and west. It was first followed to the east for 15 feet, where it joined a wall which ran at right angles for 3 feet and then turned again.

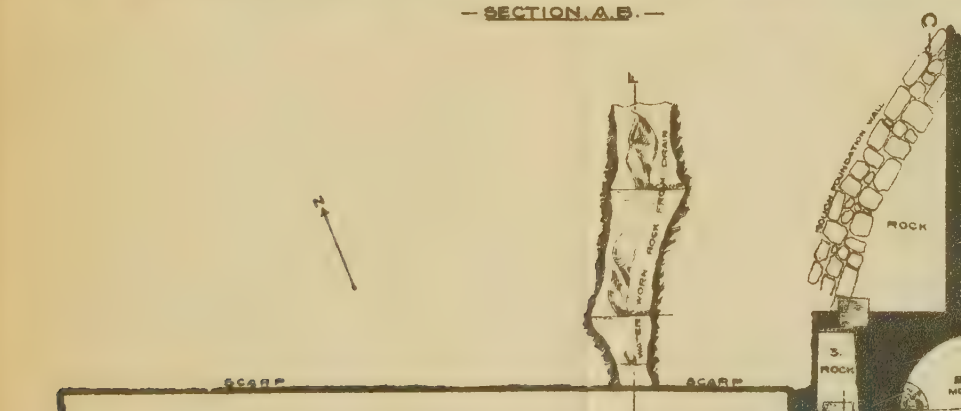
We then returned to the point where we had first seen the scarp, and pushed along its face westwards for 55 feet, when we found a corner, the scarp turning to the south; in this direction we followed it for 20 feet, when the tunnel was abandoned, though the scarp still continued. Thus from the east to the west corner we had been working inside a chamber 70 feet in length. The flooring was composed of small white tesseræ, irregular in size and shape, from $\frac{3}{8}$ to $\frac{7}{8}$ inch square. The cement setting was so strong that at first we took the flooring for stone. No pattern was found. As implied before, the north and west walls of this chamber consisted of the living rock to a height of several feet. It is probable that masonry once stood on this scarp, though no signs remained at the point where we saw the top. The rock-walls were covered with plaster in coats, the facing-coat consisting of lime, hard and well polished.

Work along this tunnel was rendered difficult, as along its whole length the floor was strewn with huge blocks of stone, having a face rough chisel-pick-dressed. On an average they were 4 feet 6 inches long, 2 feet 11 inches broad, and 1 foot 11 inches high. From their position it was clear that they had fallen from some part of the building above. Their character forbade our taking them for wall building stones, so we were driven to regard them as cover stones of an arcade running around

To face p. 307.



— SECTION, A.B. —



— GROUND PLAN —

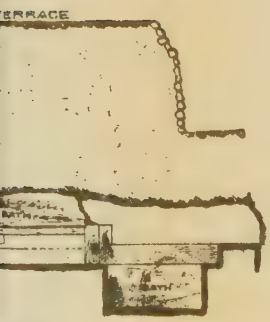
SCALE 10 0 10

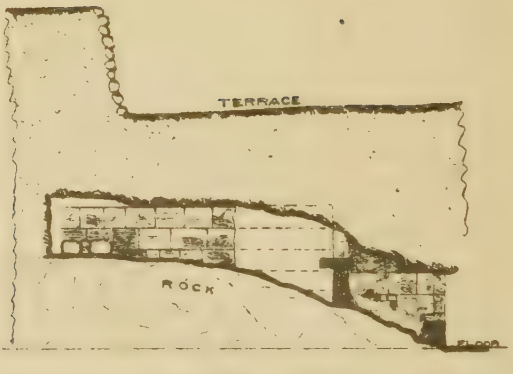
BATHS

ATED SOUTH OF SILOAM

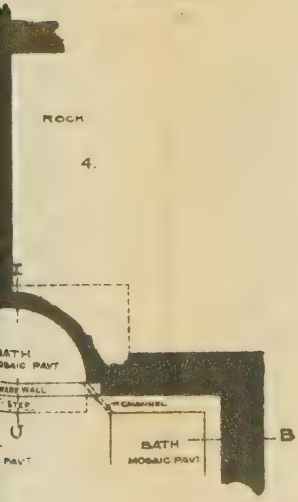
LVD

— LETTERS CUT IN STONE —





— SECTION C.D. —



— SECTION E.F. —

— SECTION C.H. —

Excavated by C. J. Blin

Drawn by Capt. C. Dicks

the chamber, as they were also found in the tunnel driven south from the west corner. Accordingly we searched for the column bases of the arcade, and as the long tunnel was not broad enough to include the line of these, we drove in a tunnel at right angles, but found nothing. Still, this tunnel may have chanced to be in an intercolumnar space.

Chamber 2 is divided from Chamber 1 only by a step 3 inches high. It has a pavement of stones, large but of irregular size, well squared and jointed, originally dressed with the comb-pick but now polished by foot-wear. This chamber terminates on the north in an apsidal recess 15 feet in diameter, divided from the main part by a dwarf wall (*see* Section GH) and approached by a step up to the dwarf wall from which two circular angle steps descend. A distinct water line observed running along the plaster which covers the recess-wall at a height of 12 inches above its white mosaic flooring proves it to have been a bath.

This bath is connected with a second one at the north-eastern angle of Chamber 2 by a channel penetrating the dwarf wall and running into this second bath, which is sunk 4 feet 6 inches in the floor, having a ledge between it and the wall, perhaps a seat for the bathers. The length of this bath was not ascertained, but its breadth is 9 feet 6 inches. It also is paved with white tesseræ.

We broke through the east wall of Chamber 2, finding its thickness to be 4 feet. All the walls of the building are covered with the same well-polished plaster as is observed on the scarp. In some places it had fallen off, revealing close, well-jointed masonry ; the stones have a rough pick-chiselling in the centre, with comb-picked margins, but no bosses. The courses are from 16·5 inches to 24 inches high.

The small Chamber 3 is approached from 2 by a door 2 feet 11·5 inches wide, the sill of which is 4 feet 6 inches above the pavement of 2. No signs of steps were found. The door has a bar-socket. The chamber is 8 feet 5 inches long, and its average width 3 feet 10 inches, as the side walls are not parallel. The floor is natural rock, rough and uneven, rapidly sloping up from under the sill to the north wall, thus giving a rise of 4 feet in 8 feet 5 inches. At this end of the chamber, 4 feet 9 inches from the top of the rock, there is an opening in the wall, silled by a projecting stone 3 feet by 3 feet 5 inches. This small chamber remains somewhat of a puzzle. The difference in height between the door-sill and the sill of the north opening is too great to permit our assuming a stairway, nor did the rough, sloping floor show any signs that steps had once covered it. The height of the door above the pavement, with no connecting steps, led me to think it might have been simply a closet or store-room, with a window at the north end.

We pushed over the north wall of Chamber 3, and went down to the rock again, which continued to slope up, and drove our tunnel along the "rough foundation wall" shown in plan, to the point where it was broken away to give place to the wall coming north from the back of the apsidal recess. The masonry of this wall is of the same character as described above, and it is in line with the wall of exactly similar work

running south from the corner of the tower near gate (*see* key plan), plainly older than the tower, as it was broken away close on to it. To this I shall return later.

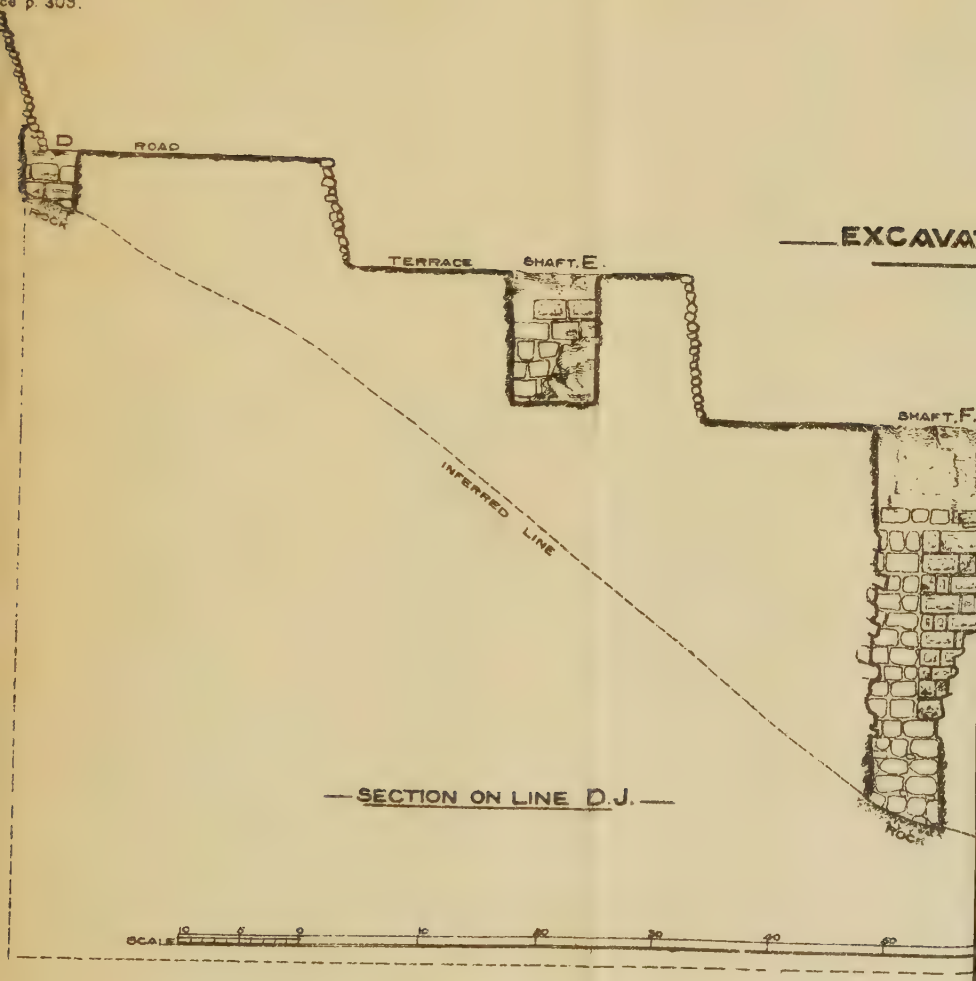
At this point we were evidently outside the bath construction, as shown by the position of the "rough foundation wall." Going over the good wall which runs north from the apsidal recess we found ourselves in Chamber 4, which has plastered walls and natural rock bottom. This may have been a reservoir, though, while working in the baths, no connection between the two was found.

In our work in this interesting building we were disappointed at finding no voussoirs, mouldings, or ornamental work which might give a clue to its date. One of the cover stones found in the long tunnel was polished, and in the corner were scratched three letters which look like LVD. This, and the tesseræ, point to Roman times. The building is evidently later than the great drain, as proved by a study of the water-worn course down which the drain-matter ran (*see* Section EF). This is not only interrupted by small scarps where stones were quarried, perhaps for this building, but it ends suddenly in a scarp, 8 feet deep, cut to form the base of the wall of the building. It is hardly necessary to remark that a bath is not used as a termination of a drain!

From the above it will be seen that we cleared out only the north part of this large construction. It is difficult to know when and where to stop in excavations, but once we had determined the nature and extent, east and west, of this building which we had come upon so accidentally, I felt that my time and attention should be given exclusively to our main work, namely, the search for the city walls. But not without reluctance. For it would have been interesting to have seen whether larger baths were included in its area, to have settled the question of the arcade, &c., &c. However, the ground slopes down so rapidly to the south, leaving so small an accumulation of *débris* over the southern part of the building that I am inclined to think we would have found it pretty well ruined, if we could have traced it at all. The *débris* over the north-west corner, however, stands to a height of 55 feet, as seen in Section CD, showing that the hill above was occupied for a long time after the ruin of the baths. In excavating the building, the lengths of our shaft and tunnels came to about 240 feet, excluding the water-worn course. The soil was hard black earth, and not a frame was used for shoring up. The work was complicated by the fact that we had to go over several high walls. Now all is being filled up, and not a superficial trace will be left of these interesting remains outside the ancient walls.

In the last report the wall was described as far as the point B on the accompanying plan, corresponding to H on the former plan. North of B the face was ruined, a shaft was dug in a line with AB, revealing the *inside* face of the wall for some 20 feet at S. The wall here was unexpectedly thick, and no outside face was found in a direct line with AB. Accordingly we pushed across the packing of small stones forming

ce p. 309.


D
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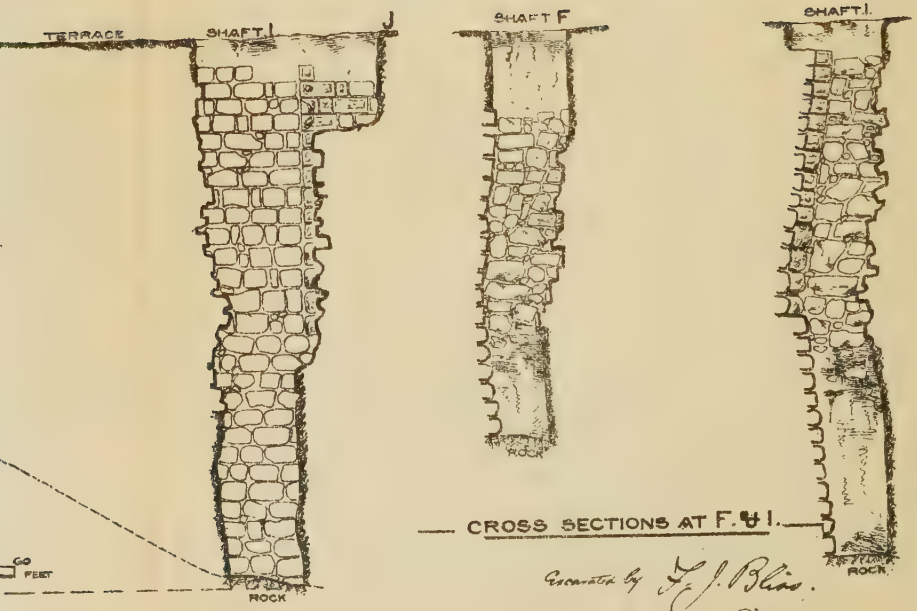
ONS AT SILOAM



CROSS SECTIONS AT F. & I.

Excavated by F. J. Bliss.

Drawn by Clark & Richards

the breadth of the wall, and discovered the small birket CD, whose dimensions are 21 feet 9 inches by 14 feet, with walls 3 feet thick. Cement covers floor and walls. At the corner near C the birket wall is stepped down to the floor by three steps. Breaking back through the birket wall at D we found that it had been built up against the city wall, of which two courses of roughly squared stones were seen on the rock, which here is only 4 feet 6 inches under the road. This gives the outside face of the wall in the line ABD, which north of the point B is not parallel to the inside face. This peculiarity was explained later, as well as the curious inward curve of the inside face north of S.

Having recovered the line of the city wall at D we were anxious to push straight on, but this could not have been done without tearing up the road, and an ascending terrace wall on one side with a descending one on the other prevented a diversion of the constant traffic along the narrow road to and from Bîr Eyub. Indeed, the road caved in just outside the terrace at D, and we were obliged to fill up our tunnel in a hurry.

Accordingly we made a shaft in the terrace below the road at E, finding the wall at a depth of 2 feet. The line was plain, but it was difficult to clear the rough face to any depth as there lay against it a rough packing of stones cemented together by a conglomerate, which analysis proved to be pure carbonate of lime, the result of the action of water in the loosely packed stones, full of tiny potsherds: hence the work was stopped. In the meantime shafts had been dug outside the points F and I. Outside the point F great stones were found, evidently on their beds, but with no good face, naturally cemented as in the former shaft. At first we thought they might indicate the base of a tower, but search for this was in vain, and quarrying back through them we found the true wall again at F. But in the face occurred a curious vertical joint, the stones to its left being only roughly squared, while the courses to the right showed drafted masonry. Was this an old gate filled in? At any rate, this was a point to be examined, so we began the tedious work of quarrying down through the massive outside packing of stones, the use of which was slowly explained as we descended. For, as seen in the cross section at F, the wall bulges out formidably, and this packing represents a later strengthening from the outside. At a depth of 18 feet 2 inches from the top of the wall the straight joint ceased, and with it the drafted stones observed on its right, as well as the outside packing. Hence the work grew somewhat easier, and at a depth of 9 feet 3 inches the rock was reached, giving the total height of wall at 27 feet 5 inches. Below the straight joint the face of the wall has a distinct inward hollow.

But the problem of the vertical joint still remained unsolved. It was clear, however, that the drafted masonry represented the face of some tower or buttress projecting from the original line, and the rough masonry, down to the point where the vertical joint ceased, some filling in or alteration of the line. Hence at this point we broke through the latter, pushing along the ingoing side of the former. The line continued

for a few feet and then was lost; so we tried the same expedient higher up, but the wall was broken away just short of the internal angle which was probably at G.

Only the corner stones at F of the line FG were drafted, but the face of this buttress, as far as observed, consisted mainly of drafted stones. The courses vary from 13 inches to 22 inches in height. The dressing resembles that of wall near gate, only the bosses do not project much, nor has the comb-pick been used. It is impossible to tell the character of the setting as the courses at the joints are wrenched apart by pressure, but no lime was observed. A singular longitudinal cavity between two courses suggests that a beam of wood, now rotted away, had once been

SPECIMEN AT F

used for bonding. This method is still used in Syria, and I have observed it in an early church near Lebk.

In our shaft outside the point I we had similar experiences. At first we found ourselves among the outside packing stones, only here we were glad to see they had a distinct face. Pushing back to I we observed the same difference between drafted and rough masonry, only here instead of a vertical joint we found the drafted work projecting 15 inches from the rougher line, confirming our idea that in the last shaft we had also found a buttress. Again we had the tedious job of quarrying to reach the rock. At a depth of 23 feet below the top of the wall the drafted work ceased (the level being the same as at the point where it had ceased in the shaft F), the outside packing disappearing also. This buttress, as the former, rested in a base wall projecting in a line with their faces. The

rock was at last reached 21 feet below this point. The last two days we were working in water, and buckets came into requisition. Girls with water-skins flocked to catch the precious water as it was poured from the buckets. To reach the rock here was the hardest, slowest job we have had since clearing out the fosse around the tower near the Protestant Cemetery. The rock, which was not cut to a scarp, was 44 feet below the top of the wall and 46 feet 6 inches below the terrace surface.

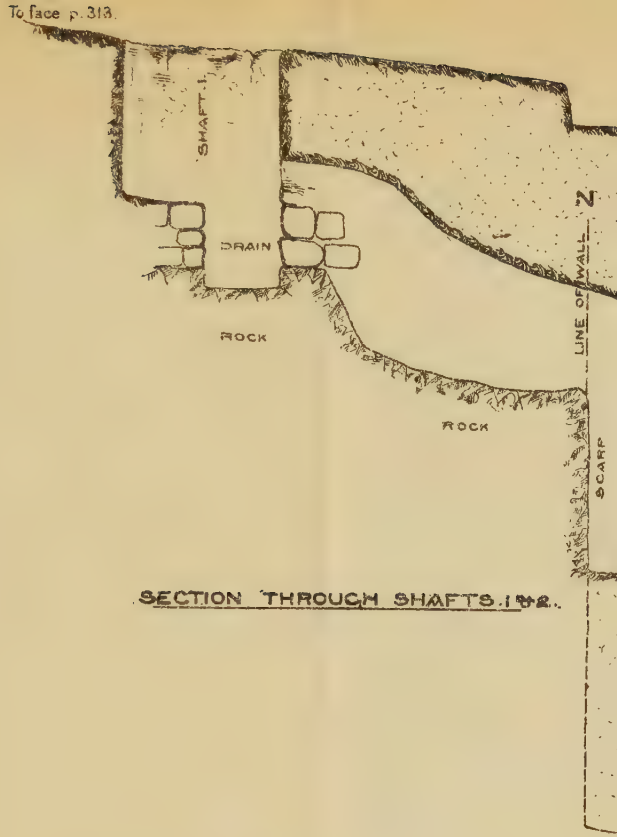
Two stones of this second buttress are pierced by circular holes, 8 inches in diameter, one of them having a stone stopper fitting into it broken off flush with the face, but the fracture showed it had once projected. This would have produced the same effect as the button-projections from the Haram area wall at its south-east angle, shown on the cover of this journal.

We next pushed along the line IH (breaking through the rougher work as before) and found the internal angle, H, of the buttress, HIJK, 12 feet from I. This fixes the point G.

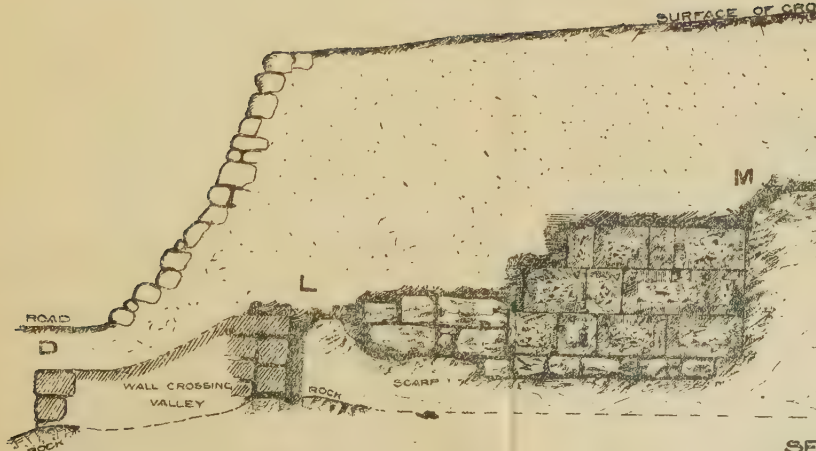
I wished very much to ascertain the length of the buttress faces in time for this report, and an attempt was made at the second one. But as said before, to clear the face requires quarrying through the rough retaining wall, which in its upper courses is rendered doubly resisting to the quarryman by the natural cement. Hence I have postponed this job. Such are the exigencies attaching to a report sent in the midst of work. However, Mr. Dickie's restoration of this wall on the rock-line shows the necessity for such buttresses at this difficult point where it is carried across the deep valley.

Thus far I have led the reader along the steps of the discovery of these two lines of wall across the valley, and I daresay he is as unsettled as to their mutual connection and relation to the wall to the south-west as were we until we could lay down all our points on paper, though we had our hopes and ideas. But an hour or two of plotting resulted in a delightful clarification, and our pleasure I shall now invite the reader to share. We have shown that the two lines of wall seen in our excavations at and beyond the road evidently represent two periods, the first following the line GK, with buttresses, which rest on a base-wall projecting in a line with their faces; the second on the line DJ, following the line of the buttress' faces, and, in the recesses between them, resting on the base-wall. We also noticed that at the point C the wall was unusually thick. On plotting all the remains we find that G and H are almost exactly in line with AB, thus representing an older and straight wall across the valley. The second and later line diverges from the old line at B, running through the points DEFI and J. In other words, the first wall fell into ruins beyond the point B, but the buttresses and the base-wall remained. When the wall came to be repaired, advantage was taken of these solid remains, the base-wall between the buttresses was carried up to the top, completing an unbroken face of wall, and this new line at I, 12 feet outside the old line, was carried back to B, with a gradually diminishing distance between the two lines till they met at B. This accounts for the

RESTORATION
OF WALL CROSSING VALLEY
SKETCH

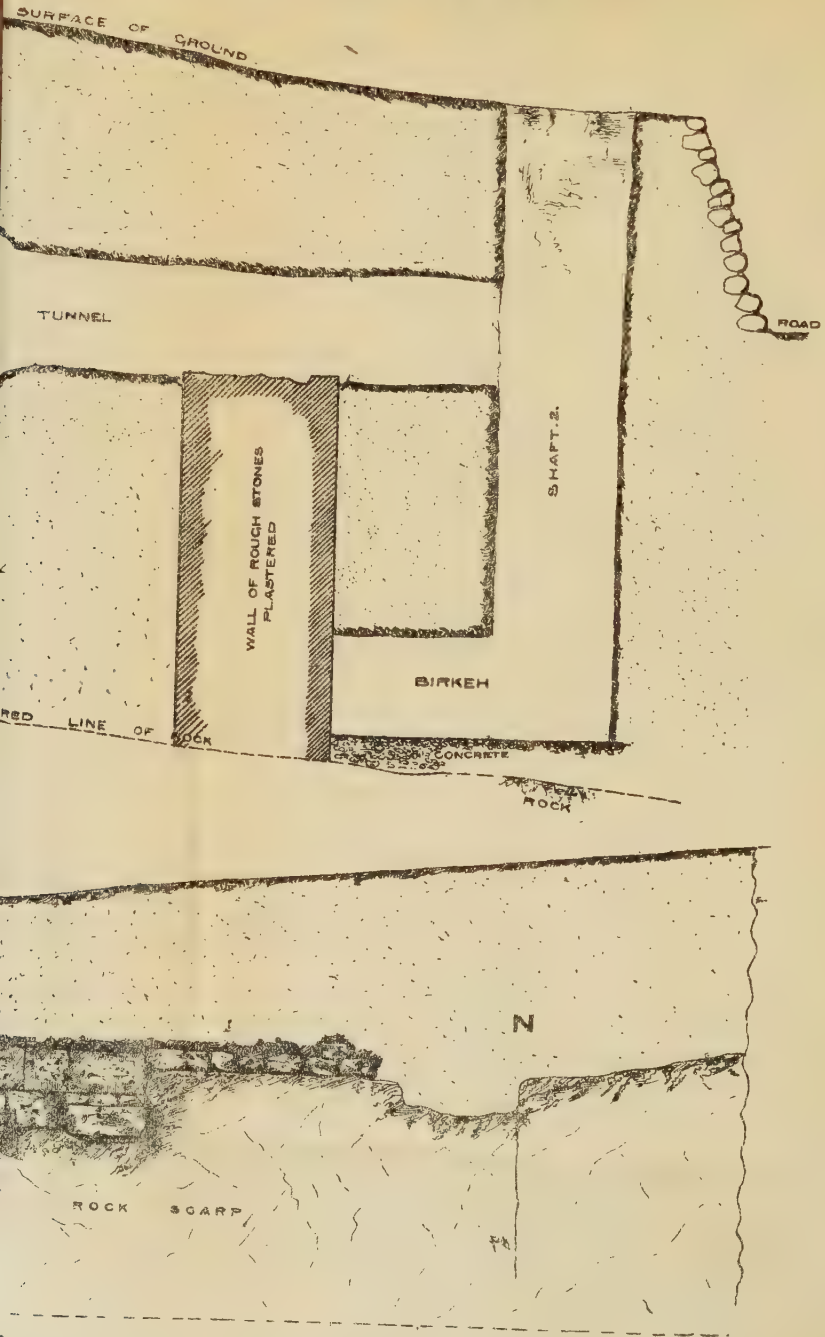


SECTION THROUGH SHAFTS 1 & 2.



SE

EXCAVATIONS AT SILOAM



SHEWING MASONRY AT L.N

Excavated by Z. J. Blin

Drawn by Arch & Pickt

20 0 20 FEET

thickness of the wall at C, which is 14 feet, whereas at B it is only 9 feet. For S represents the true inner face of the earlier wall, and the line SC includes the original thickness *plus* the additional thickness caused by the divergence of the outer face. A third period, of course, is represented by the rough retaining wall of packed stones, which it would be unedifying to represent on the plan, but is shown in Sections F and I. Our plotting also explains the occurrence of drafted stones at E, forming a possible corner, for the measurements would allow for a buttress at this point. But in compliance with the owner's wish, we had already filled up this shaft before the buttresses were found beyond, hence we can only infer one here.

These two walls represent two periods when the pool was included within the city, but I have now to show how these periods were probably separated by an intermediate one when the pool was excluded. This also formed a part of my theory when the various walls first appeared, but I was quite prepared to submit to the logic of the tape-line and compass. These were in the hands of Mr. Dickie, who had no theories, and my pleasure may be imagined when he brought to my tent his final plan, the details of which not only permit my theory but strongly favour it.

For we have now to consider a *third* line of wall which (as it now stands) begins at L, at right angles with AL, and runs up the west bank of the Tyropœon. This had been noticed by Herr Schick at the point R, and followed by Dr. Guthe from R to O; he also saw it for a length of 6 feet at M, where he believed it rightly to be part of the city wall; taking, however, RO to be an independent wall. As he found the thickness of the latter to be only from one to two metres, I assumed, before striking it, that it was not city wall.

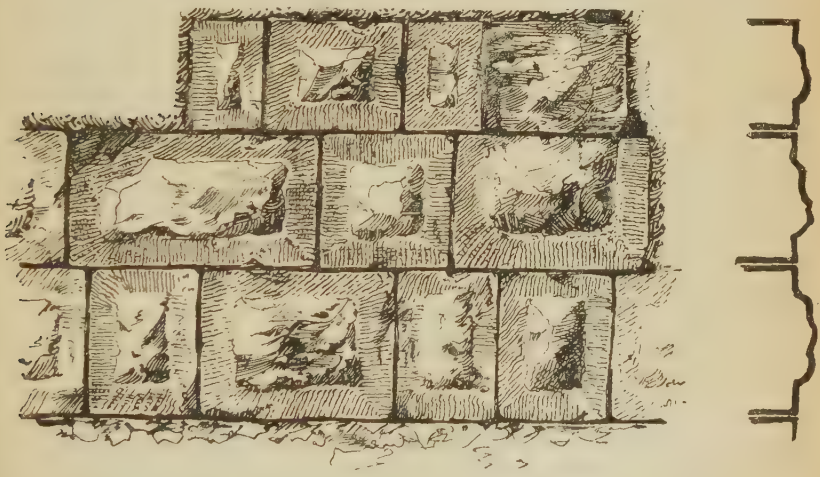
Thinking it possible that a city wall did branch off somewhere here from the valley line, I sank Shaft 2, intending to push back towards the drain. At a depth of 26 feet we struck the cement floor of the birket found by Dr. Guthe, and described by him on pp. 136–41, Band V, Hept. 2, "Zeitschrift des Deutschen Palæstina-Vereins." It is a large pool, and I take the liberty of adding it to my plan, though we saw it only at the corner. As in our lower gallery we thought best not to break through the birket wall, we drove another over the top of it, getting its breadth at 6 feet 6 inches, where our progress was hindered by large stones. We then took advantage of Shaft 1, already dug to reach the drain, and made the connection with the gallery from Shaft 2, finding a scarp at N, the bottom of which we did not reach. However, a glance at section through Shafts 1 and 2 will show that if it did not drop at once to the level of the rock under cement in birket, the slope of the rock must have been very rapid. We followed the scarp in the direction of L, finding in places rough foundation stones resting on it, to a point 32 feet from L, where one course of dressed stones began to be observed. 13 feet beyond the scarp steps down vertically for 7 feet, and three courses of masonry, with a foundation of small rough stones butt up against it, forming a straight joint. The "specimen at M" shows the character of the wall here. The jointing of the masonry is

fine; the courses are from 21·5 inches to 22 inches high; the margins of the stones are regular, from 4 inches to 6 inches, and are chiselled across, the comb-pick not having been used; the centres are rough picked, only one projecting like a boss. It was at this place that Guthe saw 6 feet of the wall, and our observations agree with his. However, the mason-mark given on his Plate III is more elaborate than the rude triangles we found carved on the margins of most of the stones; probably that particular stone had been removed with others by the owners, as we did not find it. As he noticed, the rock below the scarp has been quarried away for building stones. Had he pushed his tunnel a few

feet further to the south-west he would have found the point of connection with the lower wall-system. The scarp ends vertically, turning inward, and the inside face of the valley wall, ADJ, now *in situ*, is built up against it. Thus the two walls butt up against each other. As both walls are ruined above the level of the scarp-top, we could not tell whether they were once bonded together above this point.

Returning to N, where we had first struck this scarp, we followed it to the north-west for 9 feet 4 inches, where it breaks outwards for 8 feet 2 inches and then resumes in general its former direction for 9 feet 7 inches to the point O, where we again struck Dr. Guthe's work. Here we

came upon the rude thin wall, OP, running off from the scarp to a point under the eastern terrace. On his plan this wall is marked CD. From O the scarp continues for 6 feet 10 inches to Q, the face being plastered with hard, fine lime. At Q it steps down vertically and the masonry again appears, butting up against and forming the straight joint shown on Guthe's Plate III, which he took to indicate the end of the wall. This feature we have already pointed out at M. From Q we followed the wall for 25 feet 10 inches to the point R, where it was first seen by Guthe, marked B on his plan. Under ordinary circumstances I would not reopen an excavation of a brother explorer, but having found that the line of wall continued beyond the point where it had been supposed to



SPECIMEN AT Q

end, I was anxious to find whether it also continued at the other supposed limit. Moreover, we had pushed our tunnel for some distance before we were sure of the identity of our wall with his, as the earth resting against its face was so hard as to appear untouched. This was explained when I gathered from his plan that he had been working in a deep open trench, the filling up of which would not only be more firmly packed than is possible in a tunnel, but which also would be directly affected by the action of rain percolating immediately through the packing. In following the wall OP, however, he was working in a tunnel, the traces of which were perfectly evident at its opening, for we did not reopen it. Moreover, on laying down on Guthe's plan the point of our wall where we first struck it, there was a slight variation in position, which is

explained by difference of allowance for the discrepancy between true and magnetic north. Again, we wished our own drawing of the masonry for comparison with the other specimens by the same hand. This is given in "specimen at Q." The wall has been robbed of stones since Guthe's work, but our measurements of those that remained showed an exact similarity with the corresponding ones in his elevation. The courses are from 19 inches to 25 inches high. Rude bosses project from 3 inches to 5 inches from the irregular margins, which are chisel-drafted, further dressed by the comb-pick. The jointing is not so fine as at the part of the wall at M. A comparison of the two drawn specimens will show the differences better than any description. As the rock slopes up rapidly behind the face of the wall it was impossible to ascertain the true width of the ruined upper courses.

At Q the scarp ceases, and beyond this point the wall rests for a few feet upon the rock, which then dips, the rest of the wall to R being carried on a making up of rough stones grouted in cement, extending some distance out from face of wall.

At R the masonry abruptly ceases, as noticed by Guthe. Here the line crosses a birket, whose bottom is 3 feet below.

Pushing our tunnel for 8 feet 5 inches in the same direction, we were fortunate enough to find a stone of precisely the same character, on a similar foundation, proving that the wall had continued to this point, though it was again lost up to the point under the terrace, where the work was temporarily suspended, so that we could give our undivided attention to the work in the field on "Zion," where we had been interrupted last autumn, and to which I had returned at the request of the Committee.

The wall where last seen points in the direction of a scarp exposed at the west of the old pool. Later on, it will be of paramount importance to learn whether there is any connection between them, and whether the wall crosses the valley higher up. The owners declared that they had removed the stones of a gateway near the point where the wall is lost beyond R. This testimony corresponds with that of a former guard of ours, who spoke of this destroyed gate long before we had ever seen the landowners. We excavated among confused foundation remains near the line of the wall here, but without finding any proper clues. The rock was not found.

Notwithstanding the differences between the masonry at M and Q, the scarp that connects them proves that they are on the same line of wall LR. We shall now return to the corner L where the inner face of the wall ADJ butts up against LR, and endeavour to see which is older.

This wall ADJ we have shown to have diverged from the original line ALK whose inside face would have cut the line of the wall LR several feet beyond L; hence the line LR must have been laid out when the wall ALK was ruined just beyond L, as it shows an unbroken face to that point, forming a corner or right angle with the line AL. In other words, it seems probable that the original wall ran in the line ALK,

enclosing the pool; falling into ruins it was rebuilt from A as far as L, the part LK being left ruined, and the line altered, running up to the west side of the valley to exclude the pool, forming the wall ALR with a corner at L. Later, when it was again desired to include the pool within the city, the old wall across the valley was rebuilt, as shown before, on the line ADJ, which diverges from the old line ALK.

The line ALK is certainly older than the line ADJ, and older than the wall LR; it is also older than the line ALR, *supposing the latter to be truly a line excluding the pool*, in which case ALR is older than ADJ. There is, however, another possibility, *i.e.*, that the wall LR was joined on the wall ADJ and existed along with it as an inner wall, the pool still being included in the city by ADJ. In other words, LR is more recent than ALK, but the remains do not positively prove that it is older than ADJ. Against this possibility is the fact that beyond the point S the inner face of the old wall was found to curve as if to give additional internal strength behind a true corner at L, where the wall ALR excluded the pool. Moreover, it should be noticed that while the inner face of the wall ALK is preserved for 20 feet at S, and probably also exists where the outer face was seen at H, all traces of it have disappeared just beyond the point L. It looks as if remains here had been removed to form the new corner of the line ALR. Had LR been built on to the wall ADJ we would have expected the junction not at L, but a few feet beyond in line with the inner face remaining at S and probably at G and H.

Hence I prefer the first view presented that ADJ was built on to LR.

The facts thus very well suit the theory which I broached in a letter to the Committee after reading Sir Charles Wilson's notes in the last *Quarterly Statement*. He held that the wall which seemed about to run across the valley must be Eudocia's, as she included the pool, which at Herod's time was excluded. I wrote that it still remained to be proved whether the wall did run across the valley, or up its west side, or both. I added that if the wall ran across this might prove that it was not Herod's, and that it was Eudocia's, but that she may have rebuilt in a line older than Herod's, for I could not and cannot believe that Hezekiah, or whoever the constructor of the Siloam tunnel may have been, would have undertaken this expensive work merely to bring the water from one point outside the city to another point outside. In Herod's time it may have been convenient as well as safe to exclude the pool. Well, the spade has brought to light not only a line of wall crossing the valley, with a separation in a somewhat divergent line, but also another wall running up its west bank, probably representing an alteration of the line to exclude the pool, at a period intermediate between that of the original valley line and that of its rebuilding. Hence I affirm that ALK corresponds to my view of the position of the wall in Hezekiah's time (Nehemiah's as well), ALR to Herod's line and ADJ to Eudocia's, but with the present data before us it would be unscientific definitely to assert that the three walls must belong respectively to Hezekiah, Herod,

and Eudocia. The key to the various styles of masonry in wall building has not yet been found (and I for one am sceptical of its discovery), hence the argument at present must rest on the lines followed by the walls and their correspondence with historical data. An inscription may at any moment upset our theories. But the above correspondence is highly suggestive.

It cannot be argued that a wall 44 feet in height could not have remained unused and perhaps unknown from the time of the supposed alteration of the line to exclude the pool at or before the time of Herod to its rebuilding by Eudocia. For this same height of wall as repaired has remained unknown for centuries till we found it the other day. Granted that before the rebuilding it was buried in *dêbris* as it is to-day, once having found the top while laying out her line, Eudocia cleared the face to the base-wall in line with the buttress faces and carried it up. Nor can it be said that as the *débris* she found over the top of the wall could not have been deeper than the *dêbris* now, which is in places hardly 2 feet (though before the present terraces were made it was somewhat higher), therefore, the wall she repaired could not have been buried so long before. For the wall as standing to-day, its top the same distance of 2 feet under the surface, could be repaired to-morrow, and yet an even longer time has elapsed since its ruin.

We have in this report been considering the line (or lines) of wall beyond the point B, and we must now glance at the connection with what has been described before. For reasons to be given later, I shall begin the comparison at the point where the wall enters the Jewish Cemetery. On pp. 245–246 of the last *Quarterly Statement* may be seen specimens of the wall as it enters the Cemetery, leaves the Cemetery, and at its north-west junction with the gate, *i.e.*, "Specimens at A, B, and C." These evidently belong to one period, which is the same as that of the *first* gate at this point. The tower near the gate (Specimen D, last *Quarterly Statement*) is of superior masonry, but it was shown to have been added on to the line of wall which runs straight behind it. The wall here is built of roughly hewn stones, plastered, with good masonry only at one point (*see* Specimen E, last *Quarterly*). The reparation of the old wall ALK on the line ADJ is also of roughly hewn stones, but as seen at the buttresses this old wall is like the Specimens A, B, and C, which may thus represent the building of Hezekiah (and earlier), to whom also the first gate belonged. The reparation of the walls by Eudocia began somewhere beyond the gate, though she found the inside face of the old wall intact at S. The tower might thus be later than her time, and this view is supported by the fact that the tower is later than the apparently Roman Baths, as shown before by the fact that a wall belonging to the baths was broken away for its construction. The third gate might belong to Eudocia, and the second to the intermediate period indicated by the line ALR.

Specimens of masonry M and Q show that the wall LR may have been used in two periods. The mason marks at M are curious. We are most

familiar with these in crusading work, and these stones certainly correspond to the masonry in Kalaàt el Husn, as described by Major Conder. It is difficult to imagine a crusading wall at this point. Has it been proved that mason marks were unused in early masonry? The masonry at Q is very like the wall north-west of gate. Consideration of position showed us that the balance of proof lay in favour of the laying out of the line LR before the line ADJ, and after the line ALK. The work at Q may represent its original masonry, and that at M some rebuilding at any period. But all this is tentative. Could a gate be found with some ornamentation, or best of all some inscription, our task of solving the chronology would be much easier.

The above report does not cover the whole labours of the last season, for three weeks' hard work have been done in the ground where the Committee desired me to make a section across the line of our wall, somewhat east of the "inferred tower" (*see* map in January *Quarterly Statement*,, running it north to the road coming from Bâb Neby Daûd. It was thought we might strike another line of wall, as the masonry of the wall we had found here was not regarded as very ancient. This wall was in use during the three periods of the gate near the Protestant Cemetery. Unexpected light has just been shed on the third period of this gate by Professor Kennedy, of Edinburgh, who observed a Latin *Graffitto* on the base of a quarter-column pilaster used in the making up under the paved road leading to the highest hill, proving that the third gate was built in Roman times or later. We found the tower exactly at the place inferred. This was a decided gain. We also sank a shaft along the inside face of the wall, finding this was built on a few feet of rubble, resting on the earth. Going down for a few feet more we came on the top of a massive wall-foundation, just inside the line of the upper wall. Clearing its face, we found it towering from the rock for more than 10 feet in massive courses of roughly-squared stones, not dressed. We have also struck this grand foundation at a point far below the tower, which rests on rubble and earth, and hope to connect the two points. The discovery delights me. It proves that an old wall existed here so long before the upper wall as to have been buried and forgotten when the upper wall was built. I have never maintained that the masonry seen last autumn at this point was ancient, but that the ancient wall had once followed this line. To have now found the old foundations a few feet inside the later line, proves my point more completely than to have found rough foundations directly under the later wall. The line of wall we traced from the Protestant Cemetery to Siloam showed smooth masonry as far as what I have called the inferred tower; beyond this point no dressed masonry was seen till it enters the Jewish Cemetery, where the drafted work appeared and was seen at various points to Siloam. But for 100 feet or more in a field between the inferred tower and the Jewish Cemetery, large foundation stones, similar to what we have just found, were discovered. In the January *Quarterly Statement* I said that the smooth masonry, built on

the old line as far as the inferred tower, might represent a later wall, perhaps branching off to Burj el Kebrit, while the older line continued to Siloam. This point is now in a fair way of being settled, as we are following both lines.

During the first six weeks of the season I was absent in Beyrout, owing to illness. After I left, the work was continued at half speed. During this time the baths were partly excavated, but the tunnels were still open on my return. At the end of 16 days, the health of Yusif, the foreman, demanded a rest, and the work was suspended for three weeks. It began again a few days before my return, when it went on at full swing.

The summer has been unusually hot, and a great contrast to the last. Our camp is now pitched near the work on the slope of the hill, which I have been watching all day while Yusif overlooked the excavations at Siloam. These, of course, I visited daily. It seemed as if we never would be finished with Shafts F and I. So slow was the process of quarrying that sometimes 2 feet represented a day's progress, and a month had passed before they were completed. The baths also took a great deal of time, the lengths of shaft and galleries required amounting to 240 feet. We have managed to dispense with frames almost entirely. Meanwhile not the slightest accident has occurred. Nor has the season been attended with annoyances, great or small. The landowners have given no trouble: usually no bargain is necessary. Perhaps the fact that we were practically obliged to employ a man while digging in his own field, without the option of dismissing him for incorrigible laziness, might be set down as an annoyance. Yusif certainly took this view. It was in this field that we made a curious find along the wall LM. It was an adze, probably left by one of Dr. Guthe's workmen, as he excavated at this point.

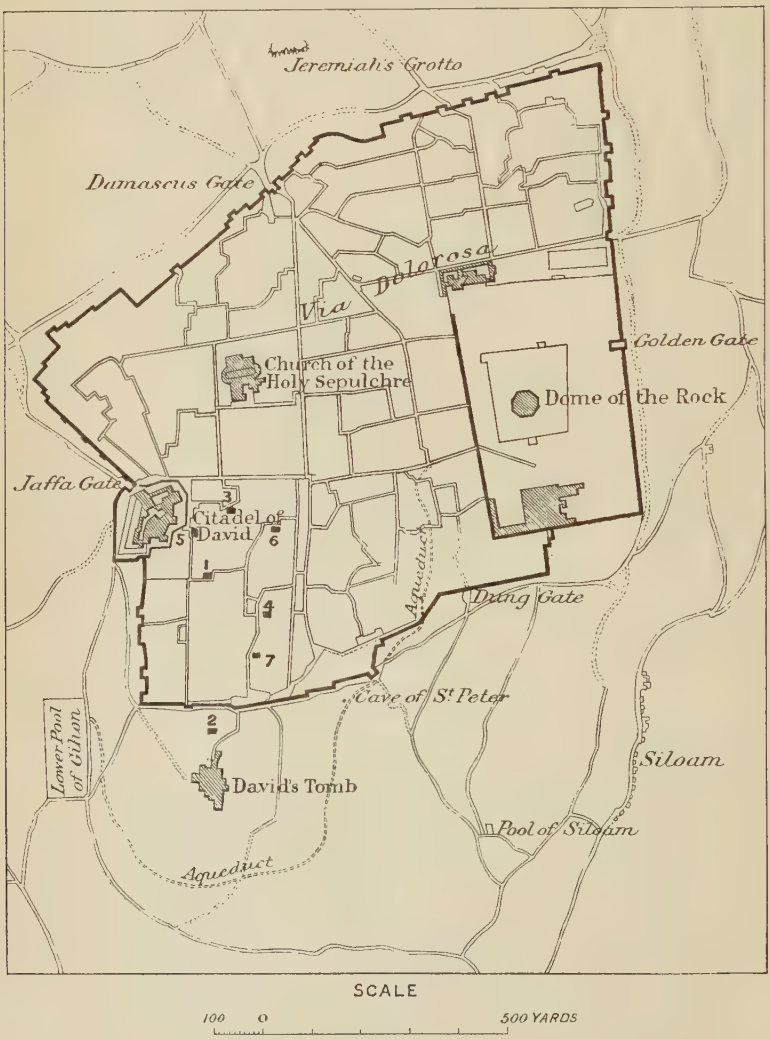
We were glad to welcome to the camp the Governor of Kerak, who rendered us so much assistance in his district. His Excellency Hamdi Bey continues his cordial interest and Ibrahim Effendi is as devoted to the work as ever. The work grows more interesting every day, and I hope that the next report will throw more certain light on the gradually clearing question of Jerusalem topography.

The plans of Mr. Dickie speak for themselves and need no commendation from me. But I cannot close without expressing my gratitude for the invaluable assistance he has rendered me in the general work at a time when I most needed it.

JERUSALEM, *September 5th*, 1895.

(*To face p.* 321)

PLAN OF JERUSALEM SHOWING THE SITUATION OF THE CHURCHES.



REPORTS FROM HERR BAURATH VON SCHICK.

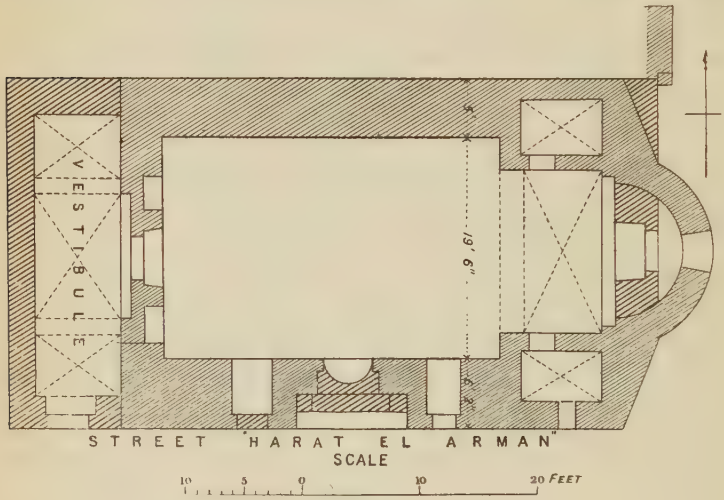
1. *Old Churches in Jerusalem.*—A good many of the old churches in Jerusalem, described by various authors, and existing in the time of the Crusades and the Christian Jerusalem kingdom (of which many date back into the fourth century), are still well-known; but some of them are not yet discovered or no longer exist. The Bordeaux Pilgrim speaks in the fourth century also of seven synagogues which once existed in the neighbourhood of the tower of David, one of which at that time still existed.[1] So the six others were then destroyed, or, what is more likely, had become converted into churches or used for other ecclesiastical purposes. Now, as in the quarter in which the tower of David stands there are several half-ruined buildings, some once used as prayer places for the Mohammedans (mosques), and some in good preservation still in use as churches, I thought it would be of some interest to examine all of these closely and to compare them one with the other, as, even if the proofs of their having been once Jewish synagogues could not be discovered, yet the better knowledge of them might at least throw some light on the time when they were built. So I examined seven such places, and have already reported on one of them, namely, the church in the Armenian "Convent of the Olive Tree." I will now describe the six others, and append plans of them, respecting which I have to make the following remarks :—

No. 1 (*see* Situation Plan), forming the corner in the street *Harat al Arman*, is a mosque, but out of repair, and no longer used as a prayer place. About thirty-six years ago a Moslem, fearing lest the building, which was lying in ruins, might one day go into the possession of the Christians, began to repair it, closing it on the east side, and making a new door for the entrance at the western vestibule. But this work has already become dilapidated, and so the place is still in possession of the Mohammedans, but out of use.

Very often during forty-eight years when I passed the road I looked at this old half-ruined building, but had never occasion to see the inside, as it was always locked and blocked up. So when I was in the last eight months about to search for things, I asked a Moslem acquaintance how I could see the inside. After a few days he came and said if I would go

[1] *See* "The Bordeaux Pilgrim," translated by A. Stewart, and published by the Palestine Pilgrims' Text Society. London, 1887, p. 23.

with him he would show me the inside, but that I must take with me an assistant and a ladder about 12 feet long, as the key of the door was lost and the lock rusted, but he had permission from the administrator of the mosque to go in by the window, taking out the stones with which it was blocked up and afterwards replacing them. This we did, and I was able to measure the inside. The roofing has fallen in, and so I could not see the floor because of the *débris* lying on it ; but most probably it consists of flagstones (balats). I was surprised that the inside is of quite different workmanship from the outside, which latter is very rough masonry of stones not fully dressed, whereas inside the stones are smaller but much better hewn. A cornice goes round about at the height of the springing



PLAN OF THE CHURCH OF "ST. THOMAS."

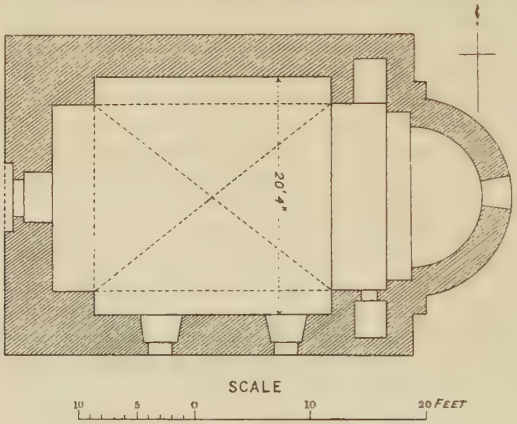
of the arching, which I think is Byzantine ; and so seems to be the western entrance with the two windows situated very high up. The little rooms near the apse are filled with stones, so I could only to some degree ascertain their size, but not the workmanship. The eastern wall with a large window is rather modern, but had formerly a regular apse, which appeared when a few years ago the street was levelled and the water-drain and new pavement were made ; accordingly, I have put it in the drawing. The building had originally the entrance in the south wall, but this was afterwards blocked up and the western door made—at which time there seems to have been a road or lane in front which afterwards became converted into a vestibule, and when the church was turned into a mosque the mihrab (or prayer niche) was made in the south wall, where formerly the original entrance had been. Besides the modern work there

can be recognised, even on the outer surface of the walls, two building periods. The oldest part goes up to the height of the narrow windows; higher up is restoration of smaller and a little better cut stones. At the entrance is a new arch of well-dressed stones. It is difficult to fix the time for each of these restorations and alterations. My impression is that the oldest parts are Jewish, the new entrance arch, the cornice, and some windows Byzantine, and that in the Crusading time a restoration took place, whilst afterwards in the eleventh century the building was converted into a mosque. From the thickness of the walls I made the conclusion that the arching was always, even in the time of those restorations, tunnel-like. Opposite the southern wall, the wall of the Armenian Convent seems to stand on an older wall, as far as this church goes, but what is further east has no foundation at all, which was proved recently when the drain and the pavement of the street were made. So that in ancient Jerusalem there was no such corner, but the street went straight eastwards. Taking all things into consideration, I am inclined to think that we have in this building that one of the seven synagogues which the Bordeaux Pilgrim saw in the fourth century. As a church it is by later writers mentioned as the Church of St. Thomas. Tobler says that the first notice of a "St. Thomas Church" is given about 1520, and it is stated that Christ appeared here to this Apostle. Later on, it was said that the Apostle Thomas had here his house, and that no Jew or Moslem could go into the church without risk of dying the same day; and as it had no more a roof, so if something had fallen in no Moslem or Jew, but only a Christian, could take it out. In the year 1651 the eastern part had fallen, and twenty-two years later it is stated that the church was a ruin. In the year 1681 it was already converted into a mosque,[1] but, as it seems, not used as such, or very seldom, just as it is now. This circumstance, together with the fact that for some centuries it was not used even as a church, but permitted to fall into ruin, seems to indicate that there must have been some bad sayings respecting the place, and that it hence was superstitiously avoided.

No. 2. The chapel, called the "Prison of Christ," in the small Armenian Convent outside the town, near the Neby Daûd buildings, is only interesting in this line of study so far as it bears resemblance to the others of this kind, and is very nearly of the same size. It is now in good preservation, and seems to have undergone some alterations in course of time. To me it seems that originally it had a half-circled arched roof, and that afterwards, in order to get more room, the side walls were made thinner, and arches erected over the space so gained, like those which were in the west and east, and that on these a cross-arched roof

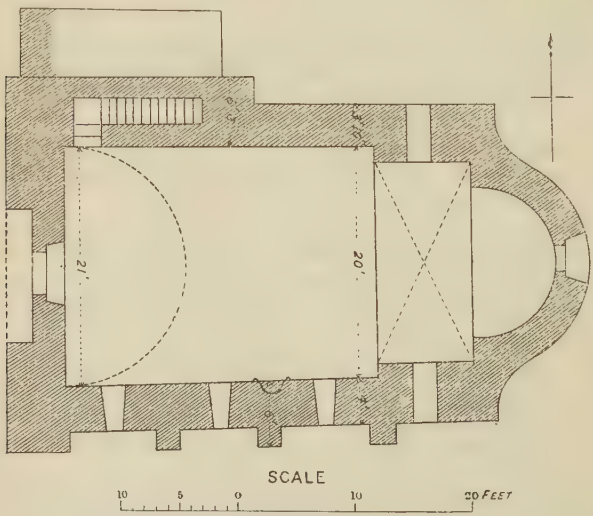
[1] Maundrell also says, 1697, "About 150 paces further (from the Church of St. Mark in the Syrian Convent) in the same street is that building which they call the house of St. Thomas, converted formerly into a church, but now a mosque."

was erected, as it is now. Here also are small side chambers, as at No. 1, but much smaller, such as are found in several other churches.



Plan of the Chapel of the "Prison of Christ."

No. 3. The mosque "Yakubiyeh," behind the English church. Although very seldom used and still more seldom repaired, this building

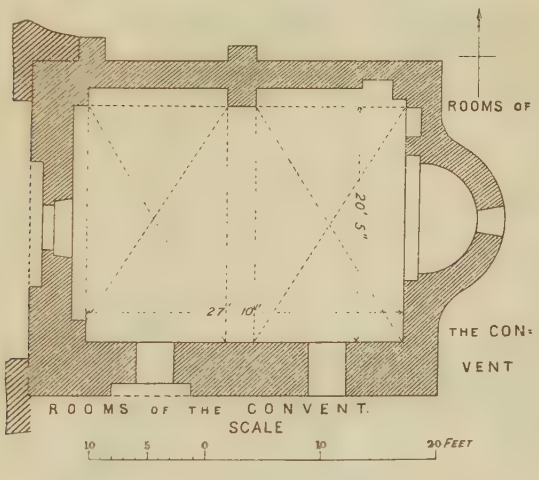


Plan of the Mosque "Yakubiyeh."

is in comparatively good condition, has no marks of restoration or alterations, and seems to be intact just as it was built. Most probably it

is Crusading, and was once connected with a convent, as it is even now connected with a house. In former times it was the prayer place for the soldiers in the castle, but for about fifty years they have very seldom used it, as there is another place of worship in the citadel itself. At the time of the Crimean War the building was for a short time used as a barrack. In front of it (west) is a small court. This building has nothing to do with the seven synagogues, and is more modern than No. 1. It has no little rooms near the apse, but is roofed with a half-circled arching. As its name indicates, it was dedicated to St. James.

No. 4. Church of Mar Jerias, in the little Greek Convent of the same name, in the Armenian quarter, and east of the large Armenian Convent. This is in good repair, and much frequented by pilgrims. The rooms of

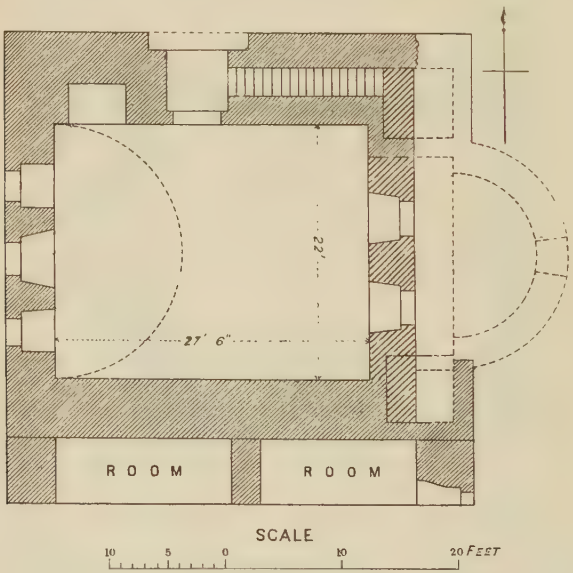


Plan of the Church of "Mar Jerias."

the convent are built on three sides round it, and joining it, and this accounts for a difference in thickness of the walls. Apparently it has undergone restoration and alterations, but seems originally to have been half-circle vaulted like the others, but later, when rebuilt after one destruction, it was covered with two cross archings. It is remarkable that its original size was like that of the others, 20 feet wide and, on an average, 28 feet long inside space, or 560 square feet without the apse and small chancel.

No. 5. "Dar Disse," or the dwelling-house of the Disse family. Situated opposite the barracks, and on the east and south of David's Tower (*see* plan). It was formerly a church, as not only the inhabitants told me, but as the building itself proves. The walls are very thick, for supporting a half-circled arching, which is still good and *in situ*. The entrance has been and still is on the north side, like the Church

of St. Mary Major by the Muristan. The eastern part of this church, having become ruined, was made into a house, by erecting there a straight wall with the necessary windows, and the room made into two stories by putting in (a little below the springing of the arch) a flooring formed by smaller archings resting on piers and intersecting walls, so that one family may live below and one above. On the eastern wall can be seen (as the plan shows) that there were once the little rooms near the apse, which I have given in dotted lines. The western windows are the original ones. The building has no marks of other alterations or restorations except those already mentioned, so I think it has never been more fully destroyed. The stones are of ordinary size, and there is



PLAN OF "DAR DISSE."

nothing more remarkable in the building than its old appearance. The stones were not nicely cut, but left somewhat rough. May this also have been originally one of the synagogues? If so, then the apse was added to it in the Christian time, and again broken down when it came into possession of the Mohammedans. At the time of Felix Fabri, A.D. 1484, it was already a Moslem house, and he considered it as the site of the Three Maries. Fabri says: "When we had seen the things aforesaid (the Church of St. James and the Armenian Convent) we went further along the street, and on our way we came to a place, where a great stone is set up in the public road. This stone was set up by the Christians of old on that spot, because at that place on that road the

Lord appeared to the three Maries when they were coming back from the Sepulchre, saying, 'All hail!' and they came and held him by the feet and worshipped him (Matthew xxviii, 9). So here we bowed ourselves to the earth and kissed the place which Christ's feet had trod. . . . . Once there stood here a great church, which the Saracens have destroyed, as they have done many other churches. Past this stone goes the way down from Mount Zion to the Lord's Sepulchre, so that every day we pilgrims used to pass by this place, and I have sometimes passed by it six times in one day. . . . . Whenever we passed by the aforesaid stone we used to kiss it."[1] As they went farther, they came, at a short distance, to the citadel of David—the present Kala, or castle—and when they had seen it, they went back the same way as far as the corner where the blessed Mary stood—which seems to have been more south than the great Armenian church there—nearer to the house of Caiaphas.

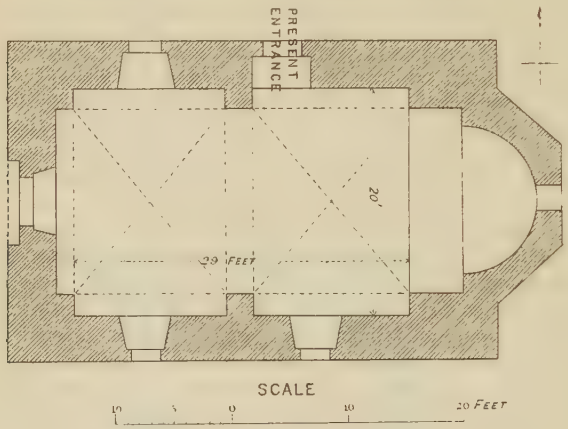
The stone mentioned as being in the public road of course no longer exists there, but in 1517 it was still there, as Tschudi bears witness; and about 100 years later a Mohammedan "house" was considered to be the place of the greeting, which house had a corner projecting into the street, and this corner was kissed by the pilgrims. This house in question (Plan No. 5) has just such a corner (*see* "Quaresimus," ii, 71, *et seq.*).

Maundrell, A.D. 1697, alludes to this place, saying, after he has mentioned the house of St. Thomas: "Not many paces further is another street crossing the former, which leads you, on the right hand, to the place where they say our Lord appeared, after his Resurrection, to the three Maries. . . . . The same street carries you, on the left hand, to the Armenian Convent." So there is little room for doubt that the present Dar Disse is the old site of the three Maries, and most probably originally a synagogue, then converted into a church, and later into a dwelling-house. In the court of this house is now a kind of cemetery, containing several Mohammedan tombs, at one of which a light is burned at night. Close to this tomb is set apart a place for prayer, or a kind of mosque. The house itself escaped the fate of becoming a mosque, such a praying place being made on its outside.

No. 6. The Church of St. Mark, in the Syrian Convent. This is an old building, and apparently somewhat variously restored. The gate leading from the street, first into the convent, and about a dozen paces further to the church, has some remarkable decorations. It is said to be the gate at which Peter knocked (Acts xii, 13). The rooms of the convent are situated round the church, so the inside was always rather dark, as the pilgrims state, until the latest restoration, when, over the former western entrance, a large window was made, so that it now gets more light. Its roof is now formed of two cross archings. The font is shown as a very old relic, even as coming down from the times of the Apostles. Blackburn says of this church: "It is supposed to have been the first ecclesiastical building of the Christians." Although this assertion

[1] Palestine Pilgrims' Text Society's Translation, I 328.

cannot be proved, still it is probable that the erection of all these small and simply formed churches at Jerusalem falls in the early Christian time, before Byzantine art became flourishing.



Plan of the Church of St. Mark.

There are more similar buildings in Jerusalem, which I will, if the Lord permit, examine and describe.

2. *Cross at the Russian Ground near the Church of the Holy Sepulchre.* —The ancient arch in the Russian ground near the Sepulchre Church has long been known, and was described by me in the *Quarterly Statement* of 1888, p. 58, and plans Nos. 2 and 3. On the capital of the pillar is a cross in relief, about $\frac{1}{2}$ inch high, the bars 2 inches broad and 9 to 10 inches long, which has either been made recently or which I think to be the case is old, but had not been observed, or if observed people paid no attention to, as it is roughly done like the capital on which it stands. I think it was made when in Crusading times the arch was restored. The new building over the whole is marvellously well done. It forms a very high church-like hall, very plain but exceedingly well lighted, so that the pictures hanging at considerable height round about the plain walls can be very well seen. The broad steps are restored with reddish and polished stones, and on the top of them is a screen, so that the upper level space is fit for divine service. The stairs leading up to it are not for use, but simply in remembrance of the old ones. A lodging for the attendants and a small hospice for pilgrims have been added.

3. *The Village of Silwan* has in the last ten years become much enlarged and extended by the erection of new houses. Nearly all of them are either above the village higher up the hill, or on the slope of the mountain south of the village. Formerly there was a free space

more than 1,000 feet long between the last southern house and Bir Ajoob. This is now dotted with new houses, and so the village extends southwards even a little lower than Bir Ajoob! On the eastern slope of the hill there are the two lepers' houses, and a cluster of dwellings of the Yemenite Jews.

The Old Large Pool of Siloam, for a long time used as a garden, is now filled with filthy fluid, as the chief sewer of the city pours out its contents there, so that people working in the neighbourhood are much annoyed by the bad odours, and suffer in their health.

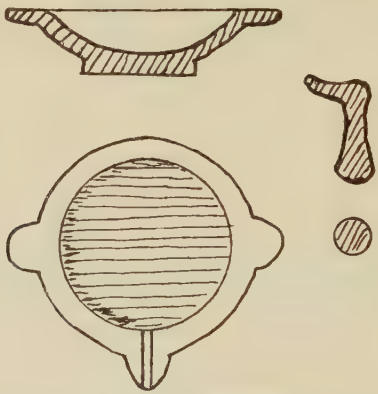
4. *Another Tomb at the Muristan.*—As I have already reported, the whole face of the northern wall of the northern cloister—formerly forming the south wall of the large church—being found to have no proper foundations had to be taken down in order to dig for new foundations. About its middle, some 8 feet below the surface, a tomb was found of some interest. It was walled in like those which I formerly reported, lying in a direction from west to east, but single, and the body had been put in a solution of lime, which had in the lapse of time become hard and in it was a cavity of the size of the body, now nearly empty, as even the bones had nearly all become "earth." The architect thinks that the person very likely died of a contagious sickness, and hence was buried in lime. Many years ago I found on the Mount of Olives, a little higher up than the tombs of the Prophets, a tomb in which the bodies had been laid in lime. The skeletons were there still preserved, and there were large cavities in the mass of lime. Respecting this tomb newly found in the Muristan there arose in the city a rumour that it must be the tomb of a very eminent person, as it was found an unusual one, to which people added that the lid was gilded, which is not true, nor were there any carvings or writings on it.

5. *Perpendicular Rock-cut Tomb and Stone Basin in it.*—His lordship the English Bishop of Jerusalem, Dr. Blyth, has bought a large piece of ground and intends to build a church, schools, and bishop's residence on it, for which a firman has been issued and the work already began.

The ground is near the "Tombs of the Kings." On the Ordnance survey plan, $\frac{1}{2500}$, it is the triangular piece between the two roads, extending from about the middle of the Tombs of the Kings at their west side towards the town (or southwards) for a length of 550 feet.

When the digging for the foundations of the church was being done, some tombs were found, the one I have seen is cut perpendicularly into the rock, like those described by Sir Charles Wilson in the "Ordnance Survey of Jerusalem," p. 76, and sketch 7, Plate 26. The direction of this newly-discovered tomb, or grave, is from north to south: it is distant about 140 feet due south from the Tombs of the Kings. The rock-cutting is rather rough, and at its southern end the grave is about half a foot deeper than at the other part, forming a pit intended for the accumulation of water penetrating into the tomb. The most interesting thing is

a stone basin, or bowl, found in the grave. It has a diameter of 10 inches, on two opposite sides ears, or handles, and on one side between these a beak with a groove on its upper surface, so that when the basin was taken by the two ears, or handles, and tilted sidewards towards the beak, its fluid contents would run off (*see* the drawing). As



Sketch of a Stone Basin.

there was found with it a stone rubber or grinder, I think the basin was once used for rubbing paint, and that the implements were put into the grave of their owner who had used them in his lifetime. The basin is of ordinary Jerusalem stone, and the rubber of the red Jerusalem marble, so called.

NOTES ON DR. BLISS'S DISCOVERIES.

By Major C. R. Conder.

There appears to me to be no doubt that the line of wall and scarp discovered is that of the ancient Jewish Wall of Nehemiah and of Herod. The direction is that in which Dr. Robinson drew this wall, and which appears on most of the later maps, including those which I have made at various periods since 1879.

As regards the masonry, two periods seem now to be clearly indicated: 1st, the rubble and rough masonry on the rock; 2nd, the hewn masonry of three kinds—smooth, drafted with smooth face, and drafted with bosses. The two walls are not, I understand, exactly on the same line.

The whole of the hewn masonry, as described and drawn by Dr. Bliss, resembles, in the proportions, the finish, and the wide irregular drafting, as well as in the admixture of smooth and drafted stones, the masonry of the Byzantine monasteries throughout Palestine with which I am

familiar, belonging to the fourth, fifth, and sixth centuries, A.D. Dr. Bliss compares it with that masonry on the south wall of the Haram, which is later than Hadrian's age, and usually attributed to Justinian.

In 1881 I saw the wall on Ophel uncovered by Dr. Guthe, south of Warren's great tower. The masonry was of the same character as that described by Dr. Bliss, and I was at the time convinced that it was not Jewish, but Byzantine masonry. I also saw the wall found by Dr. Guthe immediately west of the Pool of Siloam, and this also appeared to be Byzantine. Dr. Chaplin informed me, at the time, that the hewn masonry of the Ophel wall, discovered by Sir Charles Warren, was similar to that found further south on Ophel by Dr. Guthe. Hence it would seem that a Byzantine wall went from the Protestant Cemetery to Siloam, and thence to the south-east corner of the Haram.

On the other hand, Sir Charles Warren found rough masonry at the base of the Ophel wall, which seems to answer to the rough masonry of the older wall found by Dr. Bliss. No excavator has found any masonry, on the south wall of Jerusalem, resembling that of the Haram foundations which—following De Vogüé—I have always attributed to Herod the Great.

As regards the gate found by Dr. Bliss, and which appears to be the Gate of the Essenes and the Dung Gate of Nehemiah in Bethso, three lintels are determined, of which the lowest belongs to the period of the rough masonry, the second is directly superimposed, and the third is separated by a thickness of rubble, and belongs to the period of hewn masonry. The lower lintels are not exactly under the upper, the gate having been shifted to one side. It is possible that the gate may have received a new lintel, when much worn by traffic, without the wall having been rebuilt, but the topmost lintel seems to belong to the Byzantine wall. The paved street seems to belong to the older period.

The conclusions to which I think we shall finally be forced to adhere are :—

1st. That the rocky scarp is that of the Hebrew kings.

2nd. That the rough masonry may represent the work of Nehemiah.

3rd. That the Byzantine wall is that of the Empress Eudocia, about 450 B.C., as Canon Dalton supposes.

I shall be surprised if it can be proved that Josephus was wrong as to the course of the wall, in his time, at Siloam. If the Spring was within bowshot of the wall it would be protected. It is highly important that the excavations near Siloam should be exhaustive, and that the older line should be sought above the pool, as well as the Byzantine line traced.

Canon Dalton will, I think, find that the passages in the "Jerusalem" volume of "Memoirs" (pp. 230, 231, 393), bear my signature, and that Sir Charles Warren is not committed by them to any opinion. My view was based on what I saw of Dr. Guthe's excavations in 1881.

Balla, Co. Mayo,
July 7th, 1895.

NOTES ON THE JULY "QUARTERLY STATEMENT."

By Major Conder, R.E., D.C.L.

July, 1895, p. 195. The so-called coins of Bar-Cochebas and of the Second Revolt were denounced as forgeries by M. Renan. They seem to have been struck by modern forgers on much-defaced Roman coins.

P. 209. In the seventh century A.D. the Christian Era is used on texts in Palestine. I think, considering the development of Mariolatry in the Madeba text, that the Cathedral is more probably of the seventh than of the fourth century A.D.

P. 232. The Cufic *graffite* at Mashitta ought to be published to aid in deciding on the probable character of the building. Cufic (so-called) was the alphabet of Syria before the Moslem Invasion, and also as late as the eighth century A.D. It is by no means certain that this palace is really Persian work. It may have been built for one of the early Khalifs of Damascus, by a Persian architect. These Khalifs employed Persians and Greeks, as is well known. To call it the "Palace of Chosroes" is fanciful. It is a great disappointment to find that, like the 'Ammân building, it is entirely without inscriptions.

P. 258. The *Kerâwa* of this Arabic writer is shown on the survey map in the Jordan Valley itself. It is not the site of Corea, which was in the mountains at *Kuriât*. I believe *Kerâwa* to have been Archelais.

NOTE ON DR. BLISS'S LEJJÛN IN MOAB.

By Rev. Canon Dalton, C.M.G.

It might perhaps interest some of the subscribers to the Fund if their attention were drawn to the fact that there exists intact in England the fortification of a Roman military town almost precisely similar to that lately found by Dr. Bliss in Moab, the ground plan of which is figured in the July *Quarterly Statement*, p. 222. Dr. Bliss there says: "The town (of Lejjûn) is rectangular, about 670 feet north and south by 850 feet east and west. The town wall is built of small smooth stones, and is over 8 feet thick . . . Besides the four corner towers there are towers along the walls between; six on both north and south, and four on both east and west. These intermediate towers are hollow, they project 38 feet from the wall, and are 28 feet across. They have straight sides, with a (? semi) circular termination . . . The whole suggests a Roman military town with strong outside walls and towers."

In Mr. George Clark's "Mediæval and Military Architecture in England," 1884, vol. ii, pp. 388, 389, is a description with ground plan of Porchester Castle, in Hampshire: "In its present and tolerably perfect condition, Porchester (which is unquestionably a Roman work) is a walled enclosure, square or nearly so, containing within its area close upon 9 acres. The investing walls measure, by the larger Ordnance Survey, 630 feet north and south, and 621 feet east and west. They range from 15 feet to 40 feet high, and from 6 feet to 10 feet thick. They were supported outside by four mural bastions on each face" (the same number as on the east and west faces at Lejjûn), "and one at each angle, in all 20." (There would seem to be 24 at Lejjûn.) "Those bastions which remain are half round, 19 feet to 20 feet in diameter, and have slightly prolonged and flattened sides. The angle bastions are of the same pattern . . . Most of them are closed, and probably all were originally so, for the interior work is very rough indeed, and seems intended to have been concealed with earth and rubbish, as was often the fashion in Roman bastions . . . They stand from 123 feet to 126 feet apart, from centre to centre, the distances being slightly unequal . . . The walls are built mainly of flint nodules, laid in courses with as thick or even thicker beds of mortar. Occasionally are seen single and double flat courses of red tiles and tile-stone, and sometimes of herring-bone work, characteristic peculiarities, especially strongly marked in the bastions. The work seems late in the Roman period." There is still an east and west, a water and a land gateway, and the street ran straight through the centre of the rectangle from one to the other, as at Lejjûn. The rest of the very accurate and elaborate description given by Mr. Clark need not be here quoted, as it sketches the additions and changes made by the English, Normans, and others down to the 18th century to this ancient Roman town (pp. 390 to 400).

There is a railway station now at Porchester, and the place is within a few minutes of Portsmouth or Southampton. Here then in Britain, on the north-western verge, as at Lejjûn on the south-eastern verge, of that empire which once embraced all the countries of Europe, as well as the southern and eastern shores of the Mediterranean, we have two instances of Roman work almost identical in shape, character, and general dimensions. The brains that planned and the hands that built the one may even have been the same that raised the other. For Palestine and England were under the same civilising sway in the earlier centuries of the Christian era.

NOTE ON LIEUT.-COL. WATSON'S PAPER ON THE STOPPAGE OF THE JORDAN.

By the Rev. Canon Dalton, C.M.G.

Regarding Colonel Watson's enquiry on p. 261, I would like to draw his attention to the two English versions of Joshua iii, 16. The Revised Version reads, "rose up in one heap, a great way off, at Adam, the city that is beside Zarethan."

This rendering follows the Kethib of the Massoretic Hebrew.

The Authorised Version reads, "rose up upon an heap, very far from the city Adam, that is beside Zarethan." This rendering follows the Keri of the Massoretic Hebrew.

Of course the difference depends on whether ב or מ is read before אדם.

If we are content with the latter, *perhaps* it would bear the interpretation Colonel Watson desires. "The waters . . . . . rose one mound a great way off from Damieh, that is (it happened) opposite to Zarethan." But the LXX rendering would appear to show that there must have been a wholly different reading here in their time. They knew nothing of "the city Adam," or "Zarethan" either. The first three letters of מאדם they took for a repetition of מיא"ד that precedes, and translated *σφόδρα σφοδρῶς*. But how they got *εὡς μέρους Καριαθιαρείμ* out of the subsequent Hebrew letters as they now stand is not clear. However, all Colonel Watson will care for probably is to know that the A·V and the Keri of the Hebrew will *perhaps* bear the interpretation, though not the exact translation, he desires.

The new edition of "Smith's Dictionary of the Bible" gives some further information under the names "Adam" and "Kirjath-jearim."

THE STOPPAGE OF THE RIVER JORDAN, A.D. 1267.

By W. E. Stevenson, Esq.

In vol. ii, p. 99, of the "Survey," Major Conder mentions that "it has been suggested that the waters of the Jordan were suddenly dammed up by a landslip or similar convulsion: the adherents of this theory might perhaps point to the present appearance of the banks and the curious bends of the river near this place in support of their idea." But till Colonel Watson's paper in the *Quarterly Statement* for July, no evidence has been forthcoming of such a landslip having actually occurred. The passage from the historian Nowairi must have a bearing on the story of the miraculous passage, and in particular on the interpretation of Josh. iii, 16. The Septuagint rendering of this verse, with

the various readings given in Field's "Origenis Hexaplorum," present such remarkable divergencies from the Hebrew that it is desirable to exhibit them side by side.

(*a*) ויעמדו המים הירדים מלמעלה נד אחד הרחק מאד באדם (Qeri מאדם) העיר אשר מצד צרתן והירדים על ים הערבה ים המלח תמו נכרתו והעם עברו נגד יריחו.

(*b*) Καὶ ἔστη τὰ ὕδατα τὰ καταβαίνοντα ἄνωθεν ἔστη πῆγμα ἓν ἀφεστηκὸς μακρὰν σφόδρα σφοδρῶς ἕως μέρους Καριαθιαρίμ· τὸ δὲ καταβαῖνον κατέβη εἰς τὴν θάλασσαν, Ἀραβα θάλασσαν ἁλὸς ἕως εἰς τὸ τέλος ἐξέλιπε· καὶ ὁ λαὸς εἱστήκει ἀπέναντι Ἰεριχώ.

(*c*) Sym. for *πῆγμα, ἄσκωμα.*

(*d*) LXX alia ex. omit *οφοδρῶς.*

(*e*) LXX alia ex. for *Καριαθιαρίμ, Σάρθαν.*

(*f*) LXX alia ex. for *οφοδρῶς—Καριαθιαρίμ, ἀπο Αδάμει τῆς πυλεως ἥ ἔστιν ἕως μέρους Καριαθιαρίμ* (*τῆς—ἔστιν* marked with an asterisk)

(*g*) Sym. for *σφοδρῶς, ἀπο Αδομ.*

I. The Hebrew (Kethib) must be rendered as follows:—"The waters coming from above stood still and rose in one heap a long way off, at Adam, the city near Zarethan; and those descending to the Sea of the Desert, that is, the Sea of Salt, were utterly cut off."

For Adam, Major Conder suggests Khŭrbet el Hamreth, the Red Ruin, one mile from Tell es Sarn, which is identified with Zarethan. Such a solution has the advantage of presenting no exegetical or textual difficulties. The translation is obvious and straightforward. Readings (*f*) and (*g*) certainly come from an original מאדם, but the Kethib is to be preferred. For a scribe, after writing הרחק מאד, to begin the name of a place with מ instead of ב would be a most natural mistake. "Far away," he would say to himself, "from," not "at," and write accordingly. But the reverse change, from מ to ב, would be exceedingly unlikely; nothing would suggest it. Further, הרחק מאד is just what one would expect the writer to say. The Israelites had been enabled to cross the Jordan in a very wonderful way. An incident of the wonder could scarcely escape his attention; instead of the waters being dammed up a few miles from where they were stationed, the damming up took place nearly forty miles away. This was certainly worth chronicling. Again, מצד, "by the side of," means close proximity. It is used elsewhere only of Ai and Bethel, and though the nearest site for Ai is three miles from Bethel, the furthest is not more than five, so that, at any rate, the expression is correct for Khŭrbet el Hamreth and Tell es Sarn.

The objection, and rather a strong one, is that this rendering of Josh. iii. 16, presupposes two cities of the name of Adam. Reading (*f*) shows that there must have been a town Adami about the Christian era, perhaps some centuries before; and Adami is almost certainly the intermediate stage between Adam and Damieh. But the objection

cannot be pressed too far. There are plenty of cases in all countries of several towns with the same name. And perhaps this was the reason here why Adam was described as near Zarethan, viz., to distinguish it from the Adam on the site of the modern Damieh.

II. By a slight emendation of the text, and falling back on the Septuagint and its various readings, it will not be difficult to get a translation not far removed from that suggested by Colonel Watson. But before examining the text, it is as well to notice two small, yet obvious, deficiencies, apart from all comparison with the Hebrew. If ἕως is to be taken together with εἰς so as to form one preposition, and ἕως εἰς τὸ τέλος stands for "utterly" (and it is so rendered in Redpath's "Septuagint Concordance"), κατέβη and ἐξέλιπε are decidedly awkward without some conjunction. And, anyhow, κατέβη is not wanted, and looks as if derived from an interpolated ירדן, itself derived from the previous הירדים. Again, εἱστήκει is obviously wrong. The people did not stand opposite Jericho as soon as the river bed was dry, but began the passage at once. It was the priests who stood and the people began to move. Even the Vulgate has "incedebat." Here is an obvious error of עמדו for עברו.

The deviations of the Greek may be traced as follows :—

(1) σφόδρα σφοδρῶς must have been מאד מאד or במאד מאד. The latter is to be preferred, as, whether a corruption or not, it would account for the ב of the Kethib.

(3) ἕως must stand for עד, the י of העיר being dropped out (or inserted), and the ר being changed to ד (or *vice versâ*). Schleussner ggests this in the only reference which he makes to the passage.

(3) The ιαριμ of Καριαθιαριμ was added by a translator or scribe who had, or thought he had, before him קרית simply. This being unintelligible, the next word, הירדים, suggested the well-known town Kirjath-jearim, and יערים was added. The ר and ת of his קריית are certainly the ר and ת of צרתן, the Koph and Tsadhe of the old character being less unlike and more liable to become corrupted into each other than the modern square letters. Kirjath-jearim being quite impossible, and as (*e*), the only reading which substitutes Σαρθαν leaves out Adam, no *existing* text will support Colonel Watson's theory. A combination of (*e*) and (*g*) or of (*e*) and (*f*) is necessary, and the Greek of the former would run as follows for the disputed sentence :—

ἀφεστηκὸς μακρὰν σφόδρα ἀπο Ἀδομ (or Ἀδάμει τῆς πολέως ἥ εστιν) ἕως μέρους Σάρθαν.

representing in Hebrew—

הרחק מאד מאדם ועד מצד צרתן

"A good distance away from Adam (or "Adameh"), even as far as the neighbourhood of Zarethan."

The Vav of emphasis would come in very well before עד, as we have four letters in העיר to account for. *τῆς πολέως ἥ εστιν* is certainly an interpolation of some scribe who had the original with העיר אשר before him, and thought it a good addition. *ἕως* must come from עד, and therefore we cannot have *πολέως* representing העיר as well.

As far as the text is concerned the objections are but slight. If the Hebrew suggested were the original, the received text might easily have come from it: most likely corruptions would have taken place, and אשר would have been inserted between העיר and מצד, also a very likely thing to take place. What is really almost fatal, till we know something more about Damieh, is the apparent want of reason for bringing it in. The Israelites were opposite Jericho, and the historian, describing an event about 40 miles away, says it took place a long distance from Damieh, 11 to 12 miles away. He is vague where he ought to be definite, and definite where definiteness is of no use. If he had said anything about Damieh, as, for instance, the natural place of crossing, we should understand; but without that, what is the purport of its introduction here?

III. If we are willing to leave the received version, and fall back on the Greek, (*e*) is not open to much objection. The Greek, then, would be as in (*b*), with *Σαρθαν* instead of *Καριαθιαριμ*, and the Hebrew as follows:—

הרחק במאד מאד ועד מצד צרתן

"An exceeding long way off, even near by Zarethan."

This simply gives up Adam. In the history of manuscript writing are there enough instances of the name of a town merging into an ordinary adverb, to regard it with anything but suspicion?

IV. Colonel Watson's quotation from Nowairi, in which Damieh and Karawah occur as two neighbouring towns, induces me to suggest a slightly amended Hebrew text. Why should not the צ in Zarethan have come from an original ק instead of *vice versâ*, as in the original of versions (*b*) and (*f*), and the town been קרית or קרות, Kariat or Karawat? On this supposition, the town mentioned by Nowairi would be in existence at the time of the Exodus, its name being derived from قرو or قرى, or the equivalent in a Shemitic dialect. We should then read—

הרחק מאד באדם העיר אשר מצד קרות

"A long way off, at Adam, the city close to Karawat."

It might be objected that a narrator would not speak of a place 11 or 12 miles away as הרחק מאד, "very far away," but we must remember that he was describing a wonderful occurrence, and that 12 miles would seem to him an incomprehensible distance from which

to work the miracle. It will be for Colonel Watson, and those acquainted with the Jordan, to say if a landslip is at all likely near Damieh. We are, indeed, in face of a Providential interference of some sort, and it was no harder to stop the Jordan near Damieh than to let the Israelites know it would be stopped *anywhere, c.f.* Matth. ix, 5. Still, the belief that miracles are not a subversion of natural laws, but that the Creator always works by laws, whether known or unknown to us, would be strikingly supported by Colonel Watson's new evidence, and the received interpretation of Josh. iii, 16; and against the latter, as I have said above, no decisive arguments are forthcoming. It is for this reason, as well as for the critical interest, that the passage deserves careful consideration.

THE ROCK OF ETAM AND THE CAVE OF ADULLAM.

By Rev. W. F. Birch, M.A.

In *Quarterly Statement*, 1881, p. 323, I pointed out that this rock or crag was probably in Wady Urtas, near the traditional and true Cave of Adullam; but I could not then positively assert that Samson and David occupied precisely one and the same hiding place.

To some an identification appears incomplete unless the old name survives, or the modern is an admissible corruption of the old name. To me intricate points of topographical agreement seem to have more weight in establishing an identification than any name can have. The term Zion has been applied for fifteen centuries to the south-western hill at Jerusalem; still, the identification of that hill with the Zion or Mount Zion of the Bible is the greatest of errors, and the right position of Zion has been ascertained apart from the name.

The Cave of Adullam has been identified for 750 years with the famous cavern called Magharet Khureitun. M. Ganneau observed in *Quarterly Statement*, 1875, p. 173, that "It has long been proved that the name of Khureitun, applied to the cave, to the adjacent ruins, to a spring, and to the valley below, is nothing else than that of the ascetic Chariton." This *ipse dixit* at that time for me closured the point. Afterwards examination (*Quarterly Statement*, 1884, p. 61) satisfied me that the said cave was beyond all question the real Cave of Adullam; but, for the satisfaction of others, I tried last year to find a name to meet what I still consider an exorbitant demand. The large map offered nothing like Adullam near Mugharet Khureitun, yet I observed, with some degree of surprise at my former inattention, that of the word Khureitun the last two syllables, viz., *Eitun*, make a very presentable Etam, and next that *Khur* corresponds equally well to the Hebrew Chor, a hole or cave (whence Bethhoron and the Horites or dwellers in caves). Then at last, through its

gossamer veil, I perceived that the modern Khureitun means nothing more or less than the hole or cave of Etam.

Let me now boldly say that Chariton was an impostor. No ascetic who could drop his Mar could be a genuine saint like Mar-Saba, &c. Ecclesiastics do not shed but cling to their titles. Instead of the ascetic giving his name to the cave, it seems to me much more probable that it was *vice versâ;* only the British Museum is not at hand for me to prove the transfer.

Anyhow, here is the veritable name, "Cave of Etam," occurring *four* times in connection with the very place to which fourteen years ago I was satisfied it belonged in Samson's story. Here is a crag (*sela* Hebr.) with a cave actually labelled to this day "the Cave of Etam." What more can be asked? The identification is complete to the very name.

Major Conder has placed the rock of Etam at Beit 'Atâb, and takes (Primer 86) "a curious secret passage and chamber communicating with the spring" to be the "cleft" where Samson hid himself. As there is only a *knoll* and not a *sela* or crag at Beit 'Atâb, it cannot be the *sela* Etam. The passage, however, apart from Samson, is of considerable interest. In "Memoirs," iii, p. 83, it is stated: "The people say that there is a subterranean passage from the castle to the spring at the bottom of the hill." Major Conder adds (p. 23): "The cavern is in all some 250 feet long . . . . Its average height is about 5 to 8 feet, and its width about 18 feet . . . . The west end of the tunnel is supposed to be about the centre of the modern village . . . . The east end leads to a vertical shaft . . . . about 60 yards from the spring." To me this is extremely interesting, as I see in the passage the "gutter" (2 Sam. v, 8) injured or unfinished whereby the besieged schemed to get water from a spring outside their city walls. As Chitral is the last, so Zion (as far as I know) was the earliest instance of a covered or secret way from a fortress to a spring without. Between the two historically may be placed, as regards Palestine, Gibeon and Rabbath-Ammon as known instances, and Bethel and Samaria as apparent ones. I could name ten or twenty more elsewhere.

The Hebrew word for *top* (A.V.) of the rock Etam (Judges xv, 8), is translated *cleft* (R.V.) and also *fissure*. This term tallies exactly with Bonar's ("Land of Promise," p. 250) vivid description of Wady Khureitun. After admitting that the Cave of Adullam was probably the cave of Khureitun, and connecting this last name with Hareth, he adds: "We gazed upon the vast precipices that fronted us, and down into the horrible *rent* beneath us, that seemed a *split* in the very foundations of the earth, as if some of its "bars" (Jonah ii, 6) had snapped and opened a *seam* in its lowest base." The italics are mine, the words Bonar's, though he had no suspicion that this was the *cleft* or *fissure* of the crag of Etam.

The natural course for water from Ain Atân (Etam) near Solomon's pools, would be down Wady Khureitun, just below and in front of the cave. The Bible says that Samson dwelt in the cleft of the crag of Etam;

but as hermits have an inveterate partiality for caves, Samson would doubtless make the said cave his headquarters. It is high up the side of the gorge, and is approached "by a terrace formed in the rock, which either by art or nature is very narrow" (Pococke). "A huge fallen block, about 7 feet high, has to be surmounted; between this and the upper rock is a space of 2½ feet. Continuing along the ledge we come to another fallen block, and mounting this we are confronted by the door of the cave" (*Quarterly Statement*, 1874, p. 26). "In front of the entrance are two large blocks of rock some 7 feet high" ("Memoirs," iii, p. 375; also *see* Photograph 177).

The hand of man must have placed all these blocks, weighing over one ton apiece, in their present position. Did the gate-bearer from Gaza beguile his solitude by single-handed collecting these stones to have them ready to hurl at those dogs the Philistines, or did the Horites or the men of Judah make this stronghold (Judges vi, 2) as a *dernier ressort* from their enemies? If Dr. Bliss can spare a day to dig in the large chamber he will no doubt find an answer from the pottery.

Curiously in the LXX the "Alex. Codex" gives a free rendering of Judges xv, 8, compared with 11, as if the translator had in his mind the spot to which Samson withdrew. Instead of, he dwelt "in the cleft of the rock of Etam," we read (*παρὰ τῷ χειμάρρῳ ἐν τῷ σπηλαίῳ Ἠτάμ*) "by the brook in the cave of Etam." Josephus, too, as if he had seen the *narrow ledge* in the face of the *precipice*, speaks of the *strong* rock, and says that Samson came *down* from the rock to the 3,000 men of Judah who came to bind him.

The artist on our Executive Committee having accepted the said cave, will perhaps give us the scene—above, the shaggy Nazarite standing alone on the ledge near the cave's mouth, terrible in mien, and as wild as the beetling cliffs around; beneath, the craven crowd of Judah, pledged to buy peace by a base surrender of the champion of Dan. History repeated itself on the same spot. A century later a nimbler foe to the Philistines is tracked to the same lair. Equally fearless, he comes out to meet his now true-hearted countrymen (1 Chron. xii, 18), and to hear the loyal greeting, "Thine are we, David, and on thy side."

A few years later the outlaw is king. Zion has just been gained by treachery; Jebus is under the heel of Joab; the Philistines are swarming in the valley of Rephaim and occupy Bethlehem. The three mighty men have had enough of Joab at Jerusalem, and have come down into (1 Chron. xi, 15) the Cave of Adullam, eager for an opportunity of showing that if they are not so lucky or crafty as Joab, they are quite as brave and as devoted to the king.

Oh, to have done with the Philistines! Oh, to be rid of the son of Zeruiah! to be once more but a shepherd, with only a lion and a bear to vex one!

This seems to be the covert meaning of the hasty exclamation, "Oh, that one would give me to drink of the water of the well of Bethlehem!" The three chose to take the words literally, and soon were seen hastening

to Bethlehem, to prove as fearless as a Dorso in the presence of the hostile garrison.

Poor Josephus has been badly treated over "the Cave of Adullam." Obviously he knew nothing about its position, and pardonably, like others, foisting in the word "city," he reproduces the expression as "a cave near the city of Adullam." This city was in the Shephelah. There was a famous *hold* near the real *cave*. From the *cave* (1 Sam. xxii, 1–5) David takes his parents to Moab, and (obviously returning to the *cave*) is told not to abide in the *hold*. To this said *hold* refer the words (1 Chron. xii, 8, 16) "into *the hold to the wilderness*." The LXX here omit the words "into the hold," and Josephus, using the LXX, and conscious that *cave*, *hold*, and *wilderness* were all connected, describes David's next move, not as from the *cave* or *hold*, but as from *the wilderness* ("Ant." VI, xii, 4), in which the city of Adullam certainly was not, but where the true cave is still. Again, Josephus says rightly, that the exploit of the three took place when King David was at Jerusalem ("Ant." VII, xii, 4), yet wrongly makes the hold which was near the cave, to be the citadel of Jerusalem. If Josephus is to be quoted on this point, let all the passages, and not only one, be considered.

Further, the city of Adullam is a most undesirable position for the cave. It is evident (2 Sam. v, 7) that David succeeded in capturing Zion just in the nick of time, before "all the Philistines (2 Sam. v, 17) were upon him." He was far too wary to shut himself up in an ill-provisioned fortress. Therefore, leaving Joab to hold the newly-won Jebus, David took to the field, and went down to the famous hold (near) the Cave of Adullam (Khureitun). Like other great generals he preferred to fight in the open. Cooped up in Zion he could do next to nothing, while in the desert of Judah, having traversed it in every direction, he could elude and walk round the Philistines, as he did with Saul, and treat them as Sertorius did Metellus in Spain. When David and his men entered walled Keilah, Saul at once saw that they had stepped into a trap. Surely then, David, a master in stratagems, would not be so silly as to march down to Adullam in the rear of the Philistines and close to their country, when he was threatened by them. There is no support whatever for the popular notion that the Cave of Adullam was near the city of that name in the Shephelah.

The same want of discernment is shown in placing the rock of Rimmon of the Benjamites at Rummon, in the tribe of Ephraim (*Quarterly Statement*, 1882, p. 50), but error is hard to kill, whoever plants it.

THE IDENTIFICATION OF THE CITY OF DAVID.

By the Rev. D. Lee Pitcairn, M.A.

Upon Mr. Bergheim's interesting paper in the April *Quarterly Statement* may I be permitted to remark that he appears to regard six propositions as axiomatic, which are all in fact highly debateable, viz. :—

1. That Zion was the highest of all the hills of Jerusalem.
2. That Zion was called the upper city.
3. That Zion occupied two hills, the higher, called the upper city, the other called the lower city.
4. That Zion occupied the north and also the north-west portion of the city.
5. That the lower knoll of Zion was levelled during the Hasmonean period.
6. That Millo formed the lower portion of Zion, and was afterwards called the lower city.

Of these propositions the first contradicts three of the historical writers of the Bible, who all use the phrase "go up," or "bring up," of one going from the City of David to Solomon's temple. The second and third are inconsistent with one another, and do not agree with Josephus. The latter speaks of an "upper market place," but he does not call it Zion, and he says that not Zion but the City of Jerusalem was built upon two hills, the one containing the upper city, and the other containing the lower city. Of the other three I will only say that they appear to require proof.

For the sake of brevity let the principal hills of Jerusalem be represented by letters.

Let S represent the small hill outside the present walls, through which the Siloam tunnel is cut, having the Virgin's Fountain on one side and Siloam on the other side.

Let T stand for the hill on which Solomon's temple was built, represented now by the *Kubbet es Sakhrah*.

Let H stand for the hill on which Herod built his palace and protecting castle, represented at the present day by the citadel with its five towers on the west of the city.

Let D stand for the southern part of the same hill, where now stands Neby Daûd, and which slopes down into the so-called Valley of Hinnom.

On the eastward slopes of D, outside the present walls, there are several remains of ancient habitations, rock-hewn dwellings and cisterns, pavements, &c. A man standing on a lower knoll of this hill, a little south and west of Siloam, will see Josephus' plan of the city plainly before him, the two hills and the valley between them, the upper city on his left

hand (D and H), the lower city on his right hand (the hill S with its slopes). Beyond the latter rises the elevation of the Haram (the hill T), which apparently was outside the walls until Solomon built the temple upon it. Josephus intimates ("Wars," V, iv, 2) that the first wall reached straight across from H to T, bounding the city after Solomon on the north. From this point of view (south of Siloam) the suitability of Psalm cxxv, 2,[1] is apparent. The city, before the invention of artillery, was not commanded, but protected, by the encircling hills. To the modern Jerusalem, which lies so much higher, the text is not so easily fitted. With this position of the city only was Jerusalem, *i.e.*, the city proper, defended by three walls (Josephus, "Wars," V, iv, 1), *i.e.*, it lay to the south of all three. The order to burn the city was responded to by setting fire *inter alia* to Akra and Ophel (Josephus, "Wars," V, vi, 3).

For the identification of Zion with the lower city and with S I have only to refer to Mr. Birch's able arguments in many numbers of the *Quarterly Statement*. They convinced me long ago, and acquaintance with Jerusalem itself has only deepened the conviction. Mr. Birch will pardon me, I hope, if in venturing to support him I should repeat him.

1. The smallness of the site on S is no objection. It is given[2] as 200 feet × 600 feet. With this may be compared the ancient Greek citadel of Tiryns. Colonel Leake ("Morea," vol. ii, p. 250) says: "The length of the summit of the rocky hill of Tiryns is about 250 yards, the breadth from 40 to 80; the height above the plain from 20 to 50 feet." Tiryns then is approximately of the same size as Mr. Birch's Zion. But it is certain that Tiryns comprised both a strong fortress and a palace. There is no reason why Zion should not have comprised both within an equal space. For Solomon's growing luxury an ampler site was required.

2. It is quite possible that Akra is a translation of Millo, and that both names refer to the same spot. First Maccabees is not the earliest place where the Akra appears in the LXX. In 1 Kings xi, 27, we read of Solomon that he ὠκοδόμησε τὴν ἄκραν, built the Akra or castle, *i.e.*, the LXX translated "the Millo" (it always has the article) by the word which in their age, or soon after, was so familiar as the name of the infamous "tower" which was opposed to the sanctuary. It is not improbable that they intended by using this word that Solomon built a tower or castle on the same site which was known in the Maccabean time as the Akra. Since among Solomon's buildings "the Millo" is translated "the Akra," the Akra of First Maccabees may be a translation of "the Millo" in the Hebrew original. "The Akra" is not a proper name, but a very fitting and descriptive word for a hill-top citadel. It could stand, as in Attic Greek, either for the hill-top itself or for the castle on it. Xenophon uses ἄκρα "as equivalent to ἀκρόπολις, the castle or citadel

[1] "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

[2] *Quarterly Statement*, 1886, p. 152.

on a steep rock overhanging the town" ("Liddell and Scott"). Similarly Millo (מִלּוֹא from מָלָא) means "a mound or rampart, built up and filled in with stones or earth" ("Gesenius"). There was a Beth-Millo at Shechem, a Beth-Millo on the descent to Sillah, probably some place in the country ("Gesenius"). There may have been a Millo, or *arx*, in every hill city, and in the ancient City of David. But since Solomon, the castle which he had built or rebuilt was the Millo *par excellence*, as since Rufus "The Tower" has engrossed that name in London.

3. The Macedonian Akra may very well have stood on S. Josephus says that it adjoined and overlooked the temple, standing on higher ground. But 1 Maccabees does not confirm this. That book says that the Akra was in "the city of David" (i, 33): that "it was a place to lie in wait against the sanctuary, and an evil adversary to Israel" (i, 36); that it was on lower ground than the temple (vii, 32, 33), and that "the heathen issued out from it, and polluted all about the sanctuary, and did much hurt in the holy place." The hostile tower could be a constant menace to the temple without actually overlooking it. It was not so near as to shoot into the temple, the garrison had to make sorties ("issued out"; xiv, 36).

4. The Akra continued to stand on S after it was taken. According to Josephus, Simon Maccabæus demolished the fortress, and cut down the hill on which it stood to a level with the rest of the city. According to the writer of 1 Maccabees Simon did no such thing, but "he entered into the tower," "cleansed it from pollution," "took all uncleanness out of it," "placed Jews therein, and fortified it for the safety of the country and the city." Clearly it was not demolished, but preserved. The marks of the cutting down of the rock now to be seen in the north part of the Haram do not confirm Josephus. They are evidence of the levelling of that area at some time, but not of there having ever existed a hill and a fortress on the spot.

5. It is remarkable that while in the historical books of the Bible the names "Zion" and "City of David" are interchangeable, in 1 Maccabees they are distinct. "The City of David" is twice named and is identified with the Akra, "Zion" is six times named, and is always identified with the sanctuary. The Psalms had prepared the way for this use of the name "Zion." But "the City of David" was more a name of locality, and was less likely to change its signification in the 270 years since Nehemiah, who fixes its position as near the Pool of Siloam, and above it (Nehemiah iii, 15).

6. The Akra was a citadel under Herod the Great (Josephus, "Antiq.," XV, vii, 8). The historian says that "there were (at Mariamne's death) two fortified places about the city, one belonging to the city itself, the other belonging to the temple"; and that "without the command of them it was not possible to offer the sacrifices." Clearly these two citadels were the temple itself and the Akra, which had so long interfered with the temple and the sacrifices. Antonia and the castle on H appear

not to have been built until later ("Antiq.," XX, viii, 5 ; "Wars," V, iv, 3) ; and in any case the latter was too far off to affect the sacrifices.

7. When the Akra was burnt by Titus ("Wars," V, vi, 3), it was probably a fortress still, being named among other public buildings. But the palace of Queen Helena "in the midst of Akra," was not necessarily within the fortress. The whole hill appears to have borne the name.

LAPPING OF THE WATER.

By Rev. A. Moody Stuart, D.D.

After reading with much interest and with the greatest satisfaction a recent record of Palestine Exploration, may I draw attention to a misconception of the "lapping" by Gideon's three hundred at the "Well of Trembling," which is usually taken by Biblical critics (with the single exception of Kitto in the "Pictorial Bible") to mean drinking the water out of the palm of the hand? The "lapping" is never seen amongst us and probably not in Europe, but I had an unexpected opportunity of observing it fifty years ago in the Island of Madeira. One afternoon, in riding leisurely out of Funchal, there came toward the town a man in the light garb of a courier from the mountains running at the top of his speed ; as he approached me he stopped to quench his thirst at a fountain in a way that at once suggested the lapping of Gideon's men, and I drew up my pony to observe his action more exactly, but he was already away as on the wings of the wind, leaving me to wonder and admire. With one knee bent before him, and the other limb stretched behind in the same attitude as he ran, and with his face upward toward heaven, he threw the water apparently with his fingers in a continuous stream through his open lips without bringing his hand nearer to his mouth than perhaps a foot and a half, and so satisfied his thirst in a few moments.

Gideon with his chosen three hundred, "faint yet pursuing," and hastily drinking of the brook by the way, sets before us a singularly fine picture of energy and zeal in the work of the Lord, and one well fitted to move us whilst thankfully sharing in many mercies, yet to use them as only "lapping the water with our hand" in our course heavenward.

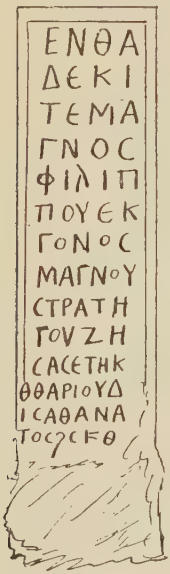
GREEK AND OTHER INSCRIPTIONS COLLECTED IN THE HAURAN.

By Rev. W. Ewing.

Edited by A. G. Wright, Esq., *of Aberdeen, and* A. Souter, Esq., M.A., *of Caius College, Cambridge.*

(*Concluded from p.* 280.)

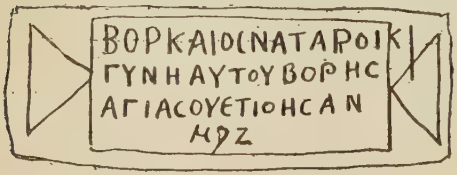
No. 163. In wall of house. 'Ormân.



ἐνθάδε
κεῖτε
Μάγνος
Φιλίππου
ἔκγονος
Μάγνου
στρατηγοῦ
ζήσας ἔτη κ'
<θ> θάρι οὐδ(ε)μι
ἀθάνατος (ἔτους) σκθ'

The date is 334 A.D. See No. 159.

No. 164. In Meḍâfeh. (= Wadd., 2016.) 'Ormân.

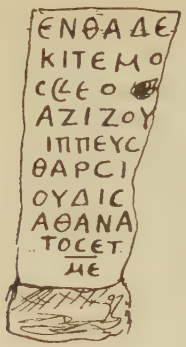


Βορκαῖος Νατάρου κ(αὶ)
γυνὴ αὐτοῦ Βόρη
Σαγιάσου ἐπόησαν
μζ

Wetzstein read as above. Waddington reads Σασιασου, but Γ and C are hardly to be distinguished.

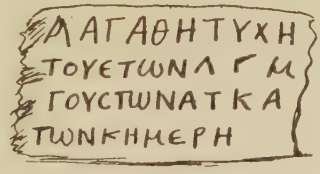
The date is 152 A.D., but reading is uncertain. See No. 159.

No. 165. Beside No. 163. (= Wadd., 2050.) 'Ormân.



ἐνθάδε
κεῖτε Μό-
-σσεο(ς)
Ἀζίζου
ἱππεὺς .
θάρσ(ε)ι
οὐδ(ε)ὶς
ἀθάνα-
-τος . ἐτ(ῶν)
με΄

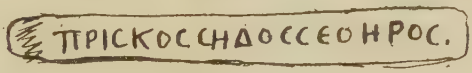
No. 166. In ground in court. 'Ormân.



. . Ἀγαθῇ Τύχῃ
. . του ἐτῶν λ΄ . . . .
πρὸ . . καλ(άνδων) Αὐ]γούστων α΄. τκα΄ . . . .
. . [ἐ]τῶν κ΄ ἡμερ(ῶν)η΄ . . . .

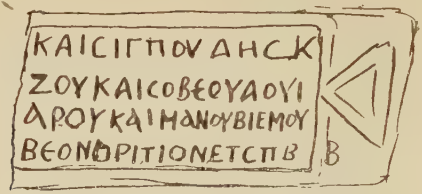
The date τκα΄ is 321, *i.e.*, 426 A.D.

No. 167. Over court door. 'Ormân.



Πρισκος Σῆδος Σεόηρος.

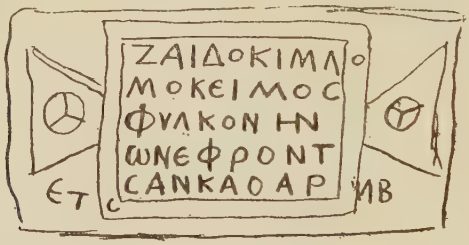
No. 168. On top of open stair. 'Ormân.



[ἐκ προνοίας] καὶ σπουδῆς Κ . .
[Ἀζί]ζου καὶ Σορέου Ἀουι . . . . .
. . αρου καὶ Μάνου Βιέμου
. . . . . ἔτει ιβ'

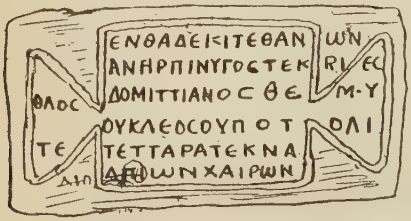
The date is 117 A.D. See No. 159.

No. 169. Exposed in court. 'Ormân.



Ζαΐδο[ς] Κίμλο[ς] Μόκειμος
Φυλ[ῆς] Κονήνων ἐφρόντ(ι)σαν . . . .

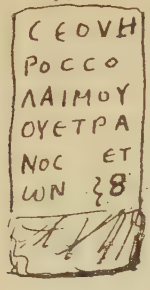
No. 170. In wall. (= *Kaibel, Epigr. Gr.*, No. 456, and *C. I. Gr.*, No. 4536.) Wadd., 2021a. 'Ormân.



ἐνθάδε κῖτε θανὼν
ἀνὴρ πινυτός τε καὶ ἐσθλὸς
Δομιττιανὸς Θέμ(ο)υ
οὗ κλέος οὔποτ' ὀλῖτε
τέτταρα τέκνα
λιπὼν χαίρων

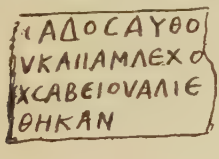
"Here lies the body of Domittianos, the son of Themos, a prudent man and noble, whose fame will never die. He left four children." Epigram in hexameters.

No. 171. At side of street. 'Ormân.



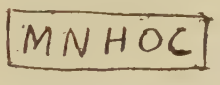
Σεουῆρος
Σολαίμου
οὐετρανὸς
ἐτῶν ξβ'

No. 172. In cellar. 'Ormân.



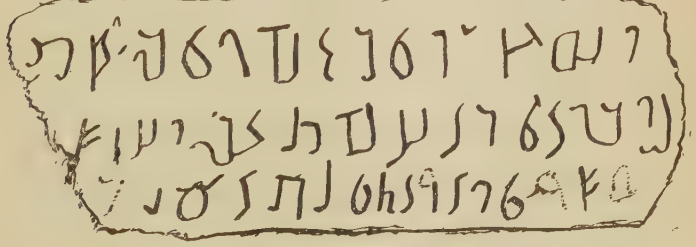
(Σ)ᾶδος Αὔθου
καὶ Ἰαμλέχους
Σαβείου ἀνέ
-θηκαν.

No. 173. Over door east of Great Mosque. Busrah.



μηνὸς

No. 173a. This was copied from an old stone, much weatherworn, near the Cathedral in Busrah, April, 1890. In August, 1892, the stone had disappeared, said to have been broken up and used in building a peasant's hut some distance from where it lay.



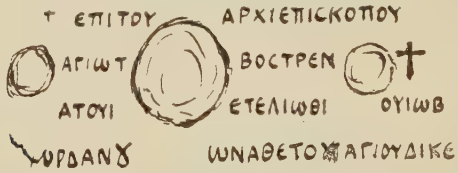
No. 174. In Meḍâfeh of Mudîr. Busrah.

Ζεὺς Ἀφαθηνε(ὺς) προκοπὴν
Ἀρχελάω Ἰούλιος

Inscribed on a pedestal. Above the words is an ox-head.

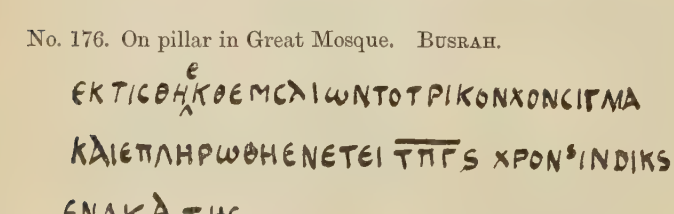
Published also in *Rev. Arch.*, June, 1884.

No. 175. On stone near the altar outside the walls of Busrah.



ἐπὶ τοῦ ἁγιωτάτου Ἰορδανοῦ ἀρχιεπισκόπου Βοστρήν(ων) ἐτελιώθ[η] . . . . τοῦ Ἰώβ . . . . τοῦ ἁγίου Δικ . . . *Cf.* Wadd., 1916*a*.

No. 176. On pillar in Great Mosque. Busrah.



No. 177. On Eastern pillar in Great Mosque. Busrah.

ΕΝΟΝΟΜΑΤΙΤΟΥCΩΤΗΡΟCΧΡΙCΤΟΥ

ΕΠΙΦΑCΑΡΚΑΔΙΟΥΑΛΕΞΑΝΔΡΟΥΤΟΥ

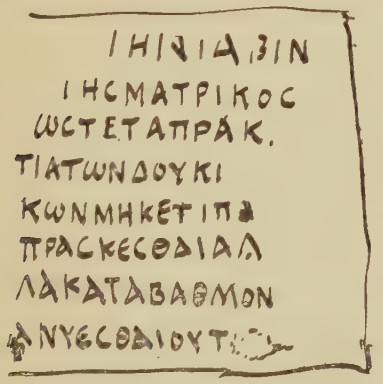
ΛΑΜΠΡΟΤΑΤΟΥC & ΚΑΙΗΓΕΜΟΝΟC

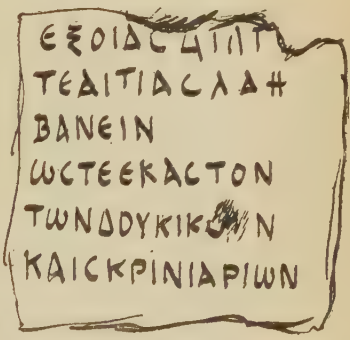
Parts of same stone, 177 being the beginning and 176 the end. (=Wadd., 1913.)

ἐν ὀνόματι τοῦ σωτῆρος Χριστοῦ *ἐπὶ* Φλ. Ἀρκαδίου Ἀλεξάνδρου *τοῦ λαμπροτάτου σχο(λαστικοῦ) καὶ ἡγεμόνος, ἐκτίσθη ἐκ θεμελίων τὸ τρίκογχον σῖγμα καὶ ἐπληρώθη ἐν ἔτει τπγ' χρόν(οις)* Ἰνδικ(τιῶνο)ς *ἑνδ[ε]κάτης.*

In the name of Christ the Saviour, in the time of Flavius Arcadius Alexander, the distinguished lawyer and governor, the portico of semicircular shape, with three niches, was built from the foundations, and completed in the 383rd year, *i.e.*, A.D. 488, in the 11th indiction.

Nos. 178 and 179. In wall of Great Mosque. Busrah. (=Wadd. 1906.)





(*a*) . . . *ἐξ οἵας δήποτε αἰτίας λαμβάνειν ὥστε ἕκαστον τῶν δουκικῶν καὶ σκρινιαρίων* . . .

(*b*) . . . *τ]ὴ[ν τὰξ]ιν τῆς μάτρικος ὥστε τὰ πράκτια τῶν δουκικῶν μηκέτι πιπράσκεσθαι ἀλλὰ κατὰ βαθμὸν ἀνύεσθαι οὕτ[ως]* . . .

Parts of some large inscription, apparently a decree of some sort.

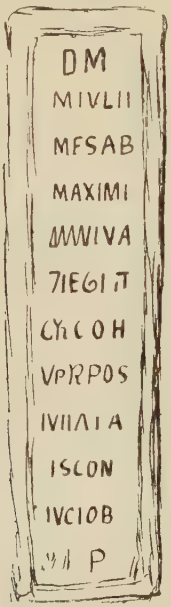
No. 180. On church at Busrah. (=Wadd., 1950.)

AELAVRELTHEONILEG
AVGGPRPRCOSDESIG
OPTIONESLEGIIKVR
VNERIANAEGALLIANAERARISI
MOETIEROMNAIVSITSSIMOCOSIK

Ael(io) Aurel(io) Theoni leg. Augg. pr. pr. cos. desig. optiones (centurionum) leg III Kur(enaicae) Valerianae Gallianae raris(s)imo et per omn(i)a iustissimo co(n)s(ulari) h(onoris) c(ausa).

For optiones, see No. 98.

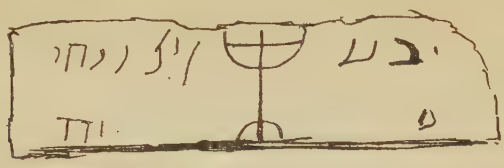
No. 181. In castle wall. Busrah. (=Wadd., 1955.)



D(is) M(anibus) M. Iulii M. f. Sab(atina) Maximi Man(t)ua (centurionis) leg(ionis) III Cyr(enaicae) coh(ortis) V pr(incipis) pos(terioris) Iulia Lais coniugi ob [me]r[ita].

Julius Maximus belonged to the tribus Sabatina, and was a native of Mantua.

No. 182. Over court doorway. Dera'ah.



No. 183. In roof, face upwards, over eastern door of El Manarah, or et Ṭurbeh in Hebrân, called by the Arabs Hebrâs.

ΥΠΕΡCΩΤΗΡΙΑC ΚΑΙ ΚΥΡΙΟΥ ΚΑΙCΑΡΟC ΤΙΤΟΥ ΑΙΛΙΟΥ ΑΔΡΙΑΝΟΥ ΑΝΤΩΝΕΙΝΟΥ

CΕΒΑCΤΟΥ ΕΥCΕΒΟΥC ΟΝΑΟC ΕΚ ΤΩΝ ΙΕΡΑΤΙΚΩΝ ΕΚΤΙCΘΗ ΤΟΥC ΟΚΤΩ ΚΑΙ

ΔΕΚΑΤΟΥ ΑΝΤΩΝΕΙΝΟΥ ΚΑΙCΑΡΟC ΠΡΟΝΟΗCΑΜΕΝΩΝ ΑΡΙCΤΕΙΔΟΥ ΒΑΙΜΟΥ ΑΙΘΕΛΟΥ

ΕΜΜΕΡΝΟΥ ΕΜΜΟΓΑΝΗΚΑΜΕΝΟΥ ΟΓΔΟΗΚΟΝΘΑΙΜΥΑΒΚΡΟΥΟΕΝΥΜΑCΒΟΥΕΝΗΙCΓΑΝΗΝΑΡΟΥΙΕΡΟΤΑΜΙΩΝ

ὑπὲρ σωτηρίας καὶ (νίκης) Κυρίου Καίσαρος Τίτου Αἰλίου Ἀδριανοῦ Ἀντωνείνου Σεβαστοῦ Εὐσεβοῦς ὁ ναὸς ἐκ τῶν ἱερατικῶν ἐκτίσθη (ἔ)τους ὀκτὼ καὶ δεκάτου Ἀντωνείνου Καίσαρος προνοησαμένων Ἀριστείδου Βαίμου Αἰθέλου Ἐμμέρνου. . . . . ἱεροταμιῶν

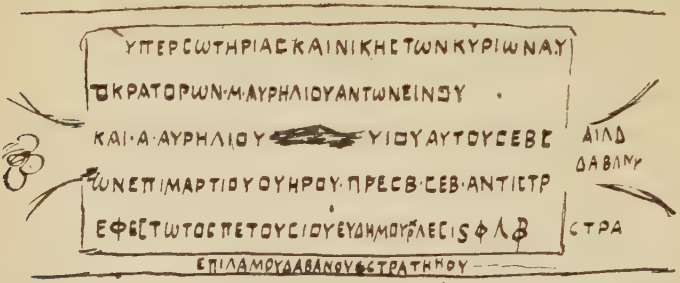
The date is 156 A.D.

No. 184. On church in ruined village in El Lejâ. The church is built of dressed basaltic stone. It is in two stories. Many of the great stone slabs which formed the roof of the first story are *in situ*.

ΙΟΥΛΙΟC ΜΑΞΙ
ΜΟC ΤΡΑΤΙΩΤ[ΗC]
[ΛΕΓ] ΚΑ[Ι]
ΡΟΥΦΟC ΑΔΕΛΦΟ
C ΑΝΕΚΤΙCΑΝ ΔΙΙ ΠΑ
ΤΡΩΩΘΕΩCΥCΕ
ΒΕΙΑC ΧΑΡΙΝ
ΑΤΟΥΡΗΝΟC

Ἰούλιος Μάξιμος στρατιώτ(ης) [λεγ III Κυρ?] κα[ὶ Μάξιμος] Ῥοῦφος ἀδελφὸς ἀνέκτισαν Διὶ πατρῴῳ θεῷ εὐσεβείας χάριν

No. 185. On lintel over door north of the Theatre. Shukba. v. No. 149.

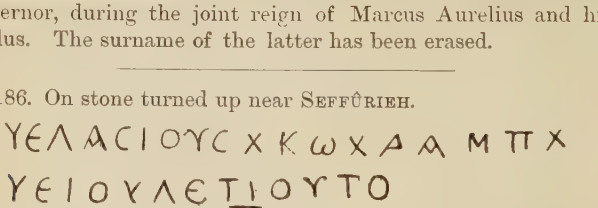


ὑπὲρ σωτηρίας καὶ νίκης τῶν Κυρίων Αὐτοκρατόρων Μ. Αὐρηλίου Ἀντωνείνου καὶ Λ. Αὐρηλίου . . . . υἱοῦ αὐτοῦ Σεβ[αστ]ῶν ἐπὶ Μαρτίου Οὐήρου πρεσβ(ευτοῦ) Σεβ(αστοῦ) ἀντιστρ(ατήγου) ἐφεστῶτος Πετουσίου Εὐδήμου (ἑκατοντάρχου) λεγ(ιῶνος) ις′ Φλ(αβίας) Φίρ(μης) ἐπὶ Λάμου Δαβάνου στρατηγοῦ.

At the right hand side *διὰ Λ. Δαβάνου στρα[τηγοῦ*

The date lies between 175 A.D. and 178 A.D., while Martius Verus was governor, during the joint reign of Marcus Aurelius and his son Commodus. The surname of the latter has been erased.

No. 186. On stone turned up near Seffûrieh.



Γελασίου(?) κώ(μητος) λαμπ(ροτάτου) ὑειοῦ δὲ τοῦ . . . . . .
. . . . . ἀρχ[ισ]υναγώγου
Σιδονίου? ἀρχισυναγ[ώγου
ὠ[γου
ἀρχισυναγ[ώγου

[The inscription numbered 109A should have been placed at the end. It is from 'Ary عري, not from 'Âhry in the Leja.]

A JOURNEY IN THE HAURAN.

By Rev. W. Ewing.

(*Concluded from page* 294.)

Despatching Mohammed to attend to the horses, I rambled quietly through the village again, making friends with the people, who now were curious to have everything examined which they themselves did not understand. I was invited into a good many houses, without finding much more than bits of broken sculpture. This led to an experience, not uncommon, I suppose, but which I had never had before. I had just told the mistress of a house, a good-looking young woman, with dark shining eyes, and the whitest of glistening teeth, that there was nothing specially interesting about the columns with ornamented capitals she had brought me in to see, and was turning to go when she entreated me to stay for a moment. She approached in a ripple of smiles, but with an earnest look in her eye, and asked in a whisper if I could *write*. Of course, I said I could; did she want me to write a letter for her? O, no, if I would only write two words on a slip of paper for her it would be all right. She knew I was a حكيم literally "wise one," usually employed for "doctor." But of what use would a couple of words on a slip of paper be to her? There was no question about its utility. She was labouring under certain domestic disadvantages and consequent anxieties, barring her from the full confidence and favour of her lord. Would I not write the few words for her, so she might wear them about her person, when she was certain her troubles would soon vanish. Nor would she ask me to do it *for nothing*, as she had a *bishlik*—a piece of money worth about sixpence—which she had carefully prepared against such an occasion as this, and *that* should be mine the moment the words were written! It was difficult to resist such a temptation as this, but having no skill in the construction of the *hejâb*, I thought it better to leave the matter alone. Her disappointment was very apparent, so I recommended her to apply to Mohammed, *the ḥakîm* of our company, who, I doubted not, would be able to give her excellent advice. Unhappily, however, she was unable to come to our quarters that evening, and we were off very early next morning. I mentioned the matter to Mohammed, and had quite a lecture from him on the subject of *hejâbs*. From this superstition he was perfectly emancipated, and made no little game of its unfortunate victims. He was, however, always ready to oblige a client when anything was to be gained. He told me of two women whom he had made happy for life with a few strokes of his pen, he being profiter to the extent of three *mejedies*, about equal to ten shillings! It is pathetic to think of the trust reposed in these things by all classes in the country, especially among the poorer and more ignorant. Often a verse from the *Ḳor'ân* is

written ; in other cases simply a few alleged mystic signs. It is usual to have the *hejáb* sewn up in strong cloth or leather, then it is slung with a string round the neck, strapped on in the belt, or otherwise attached to the person. The number of things which are worn as amulets is bewildering : hair, teeth, leather, stones, bits of coloured glass, wood, metals, coins, bones of animals, &c., &c. Very high in favour are the bones from the vertebræ of the wolf, and you can seldom travel far without meeting with the ubiquitous blue bead. It is twisted into the hair of the pretty child, or hung round the neck of the weakly : a horse of which a man is proud will have the inevitable blue bead in mane or tail. It is held to be a sure protection against the malign power of the evil eye.

An old Cufic inscription on a stone beside the *beidar* detained me long, but little could be made of it, the weather had so worn the surface. Then I found a company of peasants from a place to westward which they called *Jibbeh*, with donkey loads of grapes, of which they disposed at very reasonable rates, so I was able to afford a treat for our host and his friends, which they thoroughly enjoyed, at but little cost. Money is not much used among the people there, and many of them have no approximate idea of its value. Barter is the rule among them, and these peasants hoped only to take back wheat in return for the produce of their vineyards. A few hearty muleteers from *Ḥasbeiyeh* joined the company in the *Meḍâfeh* towards evening, and their hilarious, not to say boisterous, merriment enlivened the last hours of day. These stout children of the highways have many dangers, and suffer more hardships, in the practice of their arduous calling, but, taking them as a whole, nothing seems to daunt them or to reduce their exuberance of spirit. There were also several workmen in the village, described as coming from *el Beḳa'*, "Cœle Syria," a pretty comprehensive term. The harvesting operations over in the north, they had come hither seeking employment. They could build houses, but in this respect might not be compared with the sturdy and skilful masons of *Schweir*. They would also take a turn at threshing or winnowing, or whatever was going on. They and their families would be well contented if they might take back with them a load or two of grain as the reward of their toil during a few weeks in Jedûr or Haurân.

The conversation after supper turned on such diverse subjects as the management of wheat, the nature, manner, and efficacy of prayer, and the condition of roads in the country. One bit of information I set down here for any who may be able to take advantage of it. A youth who knew the place well assured me that Laṭîb is absolutely full of inscriptions.

El Mâl, "the fortune," name of sweet significance to Arab ears, lies not far to the north-west from 'Aḳrabah, at the eastern base of the hill bearing the same name. The house of the Sheikh being whitewashed, stood out in bold prominence among its dark neighbours in the clear light of the morning as we passed in the distance. *Kefr Nâsij* stands on a

rocky height, considerably above the level of 'Akrabah. There are only ten houses now occupied ; two years ago it was perfectly empty. The people had come from some of the villages in *el Ghauta*, the fertile plain of Damascus. In personal appearance they were the cleanest and tidiest we had yet met among the Fellahîn in these parts. They complained very bitterly of the sterile character of the soil around them, saying it was hardly possible, even with the immunities they enjoyed, to make a livelihood. Enquiring as to the immunities, they told me that to encourage men to settle in such districts, the Government declared that no taxes of any kind would be levied upon settlers for, I think, five years. This time should enable them to bring the land into subjection, and then the usual *'ashâr*, or tithe, would be taken. They had now the experience of two years behind them and, like my Sufsaf friend at Umm el 'Osij, were seriously thinking of returning home, the riches of the Ghauta, even with all its burdens, being preferable to the freedom and poverty of Kefr Nâsij. There is a considerable extent of ruins, but only one building of any size, towards the centre of the village. It seemed a likely enough place for inscriptions, but the people said nothing of the kind was to be found in the village. A pretty careful search disposed me to believe them, so taking farewell of the kindly settlers we mounted and rode for *Kefr Shems*.

Our way lay across the bottom of a wide valley which runs nearly north and south. The soil appeared much richer than the accounts received at Kefr Nâsij would have led us to expect. Great breadths of waving *dhurra*, the bright green of the blades contrasting with the white graceful feathery heads, lent a pleasing touch of colour to the sombre landscape. From the summit of the opposing hills, with a clear atmosphere, a splendid view should be obtained of all the country lying between this and Jebel ed Druze in the east, but, unhappily, a thick haze, which I have never seen absent, obscured the whole of el Lejâ' and the plains to the south—the serried peaks of the mountain rising into the sky beyond. Just under us, a little to southward, lay *Kefr Shems*—"the village of the Sun," and further off to the south-east rose the black towers of *Es Ṣanamein*—"the two idols." Descending the eastern slope, we struck an ancient aqueduct which, coming from the north-west, pursues its course in an irregular line past Kefr Shems on to Es Ṣanamein. The house of the Sheikh in Kefr Shems stands in the south-west quarter of the village. It is guarded by a wall, high and strong, and a huge stone door, swinging open from the street, admits to a court-yard paved throughout with dressed blocks of basalt. The under part of the house is built of the same material. A very rickety stair leads to the upper quarters, where the meḍâfeh is situated. This is adorned with marble columns, which look strangely out of place supporting the rude roof. The Sheikh proved most kind and hospitable, providing melons and grapes liberally for our refreshment. He then constituted himself my guide, and to his interest I owe the inscriptions I was able to copy here. A great part of the old town is now fairly underground. It may, perhaps,

savour of exaggeration to say of the lines of pillars, and the massive buildings now almost entirely concealed and built over, that if they were only on the surface they would present a display almost as grand as that of Jerash, but that was the impression made upon my mind as I followed my host among ranks of half-buried but yet stately columns, and through the gloomy passages beyond. How aptly this illustrates the transitory nature of earthly grandeur. These buildings are now used as stables, cattle sheds, and pens for the village sheep.

Here I had the first and only attack of fever during this journey, and this the good Sheikh sagely assured me was due to the melon he had so hospitably provided! But fever is always brooding over these villages, and we never failed to meet with earnest applicants for *kina*, as they call "quinine." This appeared to be the one medicine of the *Franjies* in which there was something like universal confidence. A very common way of taking it is to wrap up the dose in a bit of cigarette paper and swallow it with a mouthful of water. The cigarette paper is everywhere to be found; even in the most remote parts, where no other evidences of approaching civilisation were to be seen, the little packets of paper in their indiarubber bands and pictured boards were never absent. Fever notwithstanding, we started about midday and rode down to Es Sanamein, following pretty closely the line of the aqueduct, alongside of which we found traces of an ancient road. In some parts lines of stones on either side would seem to show that at one time it was guarded by walls. Taking a path which strikes off to the right, we reached the edge of the valley which runs to west of the village, and which here deepens almost into a gorge, the black bare rocks rising many feet on both sides. The horses with some difficulty scrambled down and struggled up on the further bank, then between perfunctorily built dykes that guard the ill-managed gardens we quickly approached the ruins. Just after entering the village there is on the right hand in the valley a deep pool which, earlier in the year, is tolerably fresh, but by this time it is rather strong for European taste. Rude stone steps lead up from the water's edge to a large rectangular enclosure, paved with badly fitting blocks of basalt, and surrounded by a low wall of the same stone. All the materials here used are taken from the ruins around. In the southern end of the enclosure there is a niche with shell ornamentation, which indicates the direction of the *Kiblah*. Hither come many of the pious Moslemin to perform their devotions, the water being specially convenient for ablutions.

This prayer place by the water reminds one of the Jewish *proseuchae*, which they were wont to have by the seashore, and on the banks of rivers (Acts xvi, 13). *Kiblah*—قبلة is used in Syria for "south." It means, of course, the sanctuary in Mecca, towards which the Moslem turns in prayer. It seems to be an irregular infinitive of قابل—"to stand opposite to"—as the place over against which the worshipper stands. The dark towers which are so imposing when seen from afar, on closer acquaintance are a sad disappointment. The use of white and black

stones in their construction gives them a curious speckled appearance. Consisting of two or three storeys each, it is not easy to determine their original purpose : they may have been a sort of rude mausoleums. The building of the lower part is usually substantial, but it grows shaky towards the top. These towers look over a wide extent of ruin, which has perhaps yielded more inscriptions than any similar space in the Haurân ; but it is impossible to say what riches may still lie buried under the enormous rubbish heaps that cumber the ground on every hand. The guide books give an account of the temples and reservoir in the eastern portion of the town. This reservoir, under the southern wall of the larger temple, affords the chief water supply of the villagers in summer. The temples are *not* built of limestone, as "Murray's Guide" asserts. Limestone never could have weathered the blasts of centuries as this carefully-dressed basalt has done. Whence its dark brownish colour on the surface I know not, but basalt it is beyond all doubt. Again, it is hardly correct to say that any of the houses here are "in the best style of Haurân architecture." Very much finer examples are to be found, *e.g.*, in Zora', and in Damet el 'Alyah. But a very good general idea of the ancient method of building, and the use of blocks and slabs of stone for all purposes—walls, roof, window shutters, doors, &c.—may be gathered from the structures now standing, many of them of old materials, and very roughly put together, but chiefly from the ruins. The mosque is an unpretentious building, with a very large paved courtyard. Like other eastern sanctuaries, it is open to afford welcome shelter to friendless and homeless wanderers, several of whom we found had taken refuge under its shadow from the fierce heat of the day. So it is also with the synagogues of the Jews in the Orient. He who reaches a Jewish town, if he has no friend, may claim a place to rest in the sanctuary of his brethren. If he be in penury, the authorities tell off a certain number of householders, who shall each give him a meal every day, or every second day, until such time as he may be otherwise provided for, or move further.

A little to eastward of the village I saw a number of tents, and beyond the tents a scene of bustle and activity, most *un*oriental in its character. The tents belonged to the engineers who had charge of the construction of the tramway from Damascus into the Haurân. In the course of their work they had reached Es Sanamein, and the low embankment which here was necessary, a troop of native workers, under European supervision, were throwing up in great style. I found the chief in command, the *mudir*, as the Arabs called him, a young Belgian,—a fine, frank, hospitable fellow, as much delighted to meet a new face from the west as I was to see a representative of civilisation in these wilds. I had hoped to reach Khabab that evening, but he would not hear of our going further, and with the kindly violence of the Orient he constrained us to make our abode with him that night. The clean comfortable tents were a great contrast to what we had been used with for some time, so I daresay we were not hard to persuade. The rest of the afternoon passed

pleasantly, inspecting the works, and more especially a bridge which was to span the wady south of the town, just below the ancient Roman bridge which has outlived so many centuries, and bids fair, though sadly dilapidated, to survive many more modern structures. The metals were laid as far as Ghubâghib, and a locomotive and a number of waggons having been at work for some time the people were beginning to realise some of the blessings of railways. Indeed, they had already a few accidents to boast of ; and no sham affairs either, for several lives had been lost.

The line has now been completed as far as Mezeirîb, and opened only, however, for goods traffic. Still, if it is properly gone about, travellers may arrange for a trip into the Haurân from Damascus, and thus see in brief time, and at little expense, what not long ago would have cost a considerable amount of both. The line from Haifa will also open up a country of very great interest, but as yet very little progress has been made with it.

About sunset the company assembled in the dining tent of the engineers for supper, and a thoroughly enjoyable evening was spent, all the more so, perhaps, because the proceedings partook somewhat of the nature of comedy. The *mudîr* could make nothing of English, German, or Arabic, while I was equally at sea in French and Italian. His Arabic interpreter was therefore requisitioned, and the curious spectacle was seen of two Europeans who could make themselves mutually intelligible only through the medium of what, to western ears, must have seemed the barbarous jargon of the Arab. But men in such circumstances are not easily daunted, and the flow of converse was not stayed until far into the night, when a great stillness had fallen over the camp, the village, and the wide desolate stretches around us.

If the night fell in silence the morning broke in tumult. A Kurdish soldier, who had been told off to guard the camp, awoke to find that his 'aḳâl had disappeared—the fillet of twisted hair which holds the *kufiyeh* or head covering in place. Some had heard a troop of camels passing in the darkness, and opined that the camel drivers had visited the tents, and finding the 'aḳâl the most convenient thing, had quietly annexed it, while the valiant guard, like Saul of old, lay deep in slumber. Pursuit was hopeless ; but the Kurdish tongue did ample duty, and if strength of epithet is of any avail, the thief's ears may well have rung. Thus it often is with the ships of the desert "that pass in the night." As the Arabs say, the camel drivers lift a thing and *yadullu mâshy*—"continue walking"—and in the morning "where are they ?" The long swinging step of the camel, unresting for many hours, carries them well away from the scene of their depredations ere the dawn.

Looking out we found the face of the earth covered by a dense white mist ; it seemed as if the atmosphere were packed full of soft cotton wool. Everything was drenched with dew. It was some hours ere the sun's bright shafts were able to penetrate the cloud. A remarkable inscription had been seen recently by the interpreter, so he said, just

newly uncovered. He volunteered to accompany me and point it out; but in some mysterious way it had disappeared! The people were very kindly disposed, and allowed me to wander around and through their houses at pleasure. I regret now that I did not copy several inscriptions which they said had been taken before, and which I thought, from the prominent positions they occupied, could hardly have been missed. But many of these stones are often moved about, and where no book of reference is at hand it is well always to secure them.

Only two temples have been traced among the ruins at Eṣ Ṣanamein. It has been suggested that the name may have been derived from the two figures cut on a block which lies by the gateway; but is صنم *ṣanam*, "an idol," ever used for a figure cut on a block? Does it not seem more natural to suppose that the two ruined fanes once covered the "two idols" to which the village in these latter days owes its name?

The *kedîsh* treated us to a display of agility of which we had never suspected him capable. 'Abdullah, rubbing his eyes open, was trying to arrange our goods and chattels on the back of the hitherto submissive animal. But he seemed to have grown utterly weary of those everlasting boxes, bags, &c., and suddenly the iron shoes on his hind feet flashed into the air high above 'Abdullah's unprotected skull, and the whole pile came rumbling over his head in magnificent confusion. For a moment he stood, amid the guffaws of the delighted camp followers, with ears and tail erect, staring at the result of his abnormal activity. 'Abdullah addressed him in a few sentences, remarkable for their brevity and concentrated strength, and the fit left him as quickly as it had come. He stood, apparently in deep contrition, until the burden was fairly placed and secured, and for the rest of the journey he seemed to have gained complete mastery of the evil spirit of insubordination.

The road to Khabab from Eṣ Ṣanamein pursues an easterly direction as far as Buṣîr. This village stands amid dark reaches of deep fertile soil, which run up to the rocky wall of el Lejâ'. It is fairly cultivated after the fashion of the rude husbandry known to the villagers, and yields enough to keep them in comparative comfort, in spite of the burdens imposed with and without the authority of the Government. The meḍâfeh of the Sheikh opening to northward commanded an extensive view of the plain, which three months before had been clothed with the waving gold of the wheat harvest, and over which a few cattle, set free from the toils of the threshing floor, now wandered, gathering here and there in listless groups to gaze over the dark acres. The Sheikh, Mousa Effendi el Felluh, was a fine specimen of the well-to-do Fellahy. "Effendi" appearing in his title was doubtless due to contact with the life of Damascus, and evidently the good Sheikh felt himself under obligation "to live up to it." His *diwân* boasted a table of rough wood and a few chairs, besides the ordinary mats. He produced, with no little pride, a few coarse plates, on which he served us with melons and grapes. When bread and *leben* were brought, he had actually a couple of iron

spoons with which to eat the latter. A very poor-looking Bedawy occupied a corner of the *diwân*. He had made friends with the Sheikh of Buṣîr, and occasionally ventured beyond the rocky barriers that bound the territory of his brethren, to partake of the Sheikh's hospitality, where the fare was better than would be found in el Lejâ' at this season. Taking advantage of his momentary absence, Mohammed told me that the Arabs of el Lejâ' were a very bad lot. *Anjas ma yakûn*, he said, which may be freely rendered: "Greater rascals do not exist." From this text he preached continuously, seeking to inspire me with caution, until we were safely beyond their borders. It is only right to say that all along our route his opinions met with ample corroboration. This seemed a simple enough man, and I think, to the best of his ability, he gave us the information we asked about routes, &c., in el Lejâ'. I had hoped it might be possible to see something of the central districts of el Lejâ', especially to the north and north-west of Damet el 'Alyah. He assured me that to attempt this at present would be utter madness. No living thing was to be found there now; not even a bird would fly over it! It was, he said, *baṣṣ shol*—بص شول—"only a hot, rocky, waterless waste." It is interesting to compare this word شول (pl. اشوال—*ashwâl*) with the Hebrew שְׁאוֹל, *sh'ol*, which is translated by the Greek, *Hades*. In the spring of the year the thing might be dône, but he thought it would be labour wasted. Nothing would be seen but dreary stretches of rock, an occasional shepherd, whose flock cropped the scanty and stunted herbage, and in the lonelier parts a fox or a jackal. There were no villages, and no ruins; these are to be found only in the لحف—*luḥf*, that is, along the borders of the district. While we sat at meat the Beduwy suddenly started, sprang to his feet, and peered anxiously into the distance across the plain to northward. Looking up, I could see only, as it were, two moving specks in the direction he indicated. First he muttered "horsemen," and, after a little, *ed Dowla*—"the Government." He shouldered his club, drew his 'abba closely around him, slipped out on his bare feet, and away through the stubble to southward. Ere the horsemen reached the village he must have been well on his way to the borders of the great natural fortress of his kinsmen, el Lejâ'. The Arabs of el Lejâ' will by no means face a soldier when beyond their own borders. The Arab, who is practically an outlaw, would almost certainly regret it, were he to trust the tender mercies of the Turkish soldier. The latter, it should be said, is equally chary of venturing within the rocky frontier of the Arab's territory. They regard each other as sworn foes, and miss no opportunity of showing how sincere their feelings are. A soldier who, on a former occasion, accompanied our party as far as Zor'a, could not be tempted, even by money, to go with us towards Damet el 'Alyah. A Christian guide whom we secured on that occasion led us by quiet paths to within sight of Dama, then seized with a violent trembling, he pointed out the place with his club, pocketed his *backsheesh*, turned aside into the rocky wilderness, and speedily disappeared. For his

own comfort it was well, as a troop of Druze horsemen who came out to welcome us, would certainly have given him some trouble.

When the horsemen from the north arrived, they turned out not to be representatives of the Dowla after all. It was the old story of the money-lender and creditors over again. The money-lender in this case was a strapping young Damascene, attired in gorgeous apparel of rustling silk. The second horseman was his attendant and guard. Probably the "Effendi" in his title secured for the good Mousa somewhat more respect from his creditor than is usual in such circumstances. But all the same, the arrival of the money-lender to collect capital or interest, was an event which quite obviously afforded no pleasure to any man in the village. While the reckonings of some of the smaller creditors were being pulled into shape, good Sheikh Mousa took me in charge, and we proceeded to explore the village. The one thing of interest we discovered was the stone No. 48, with inscription worn and mutilated beyond recognition. A few houses are built of dressed stone and lime, but most are of the usual type, rough stones and mud, while the passages between the walls are covered to a depth of many feet with all manner of rubbish. The round of inspection over, we left the villagers and the *Shâmy* making the best of a very disagreeable business, and, following the directions of the hospitable Mousa, struck out for Khabab.

The old city of Khabab is somewhat difficult of approach. It stands just within the border of el Lejâ'. Reaching the edge of the plain, we pushed on by the winding tracks leading through the splendid basaltic ramparts that guard the entrance to the fastnesses of the Arab. As we came nearer the city, by the wayside we saw signs of the industry for which the place has long been famous. Great circular millstones, skilfully cut from the hard rock, stood in pairs, steadied by means of a wooden shaft passed through the apertures in the centres, like huge solid cart wheels. One of these stones is as much as the strongest camel is ever expected to carry, and you may often see strings of the big ships of the desert, each with a dark mass of stone poised carefully on its back, swinging away to northward and westward. This is one of the industries with which the Arabs find it difficult to interfere, and as it means something for the villagers engaged in it, their masters can with a better conscience make free with their goods in other directions. The quality of the rock in this neighbourhood fits it peculiarly for this purpose, and the tradesmen of Khabab are called on to supply the needs of a very wide district.

Approaching the town, the most conspicuous object is the house of the bishop, *Dâr el Maṭrân*. It stands on a slight eminence towards the western quarter, and being whitewashed, is in sharp contrast with the sombre-hued hovels around. The sunlight gleaming on its white walls renders it a prominent landmark far over the dark, bleak tracts of el Lejâ'. I saw it again distinctly both from Harrân and from Tell 'Ammâr. Khabab is nominally the headquarters of the Bishop of the Haurân; but his lordship finds Damascus much more to his liking during

the greater part of the year, and the house, although distinguished by whitewash, is not kept in very excellent repair. The modern village is a good deal scattered, stretching along the bottom of a shallow valley and some distance up the opposing slopes. It is built almost entirely of ancient materials, and stones with carving and inscriptions that once adorned very different structures, are now found plastered with mud over the doors or in the walls of these wretched huts. Not content with the remains of antiquity around their own doors, several of the ruins in the interior, now deserted, notably Zubeir, had been laid under contribution, and many of the inscribed and sculptured stones which I examined had been carried hither by camels. Zubeir, Zubîreh, Ḳerâṭah, had each yielded tribute, and No. 51 had been brought from Melîḥat Ḥaskîn, whose bare walls we could see on rather lower ground, not far to the north.

Here we were among Christians. They belong to the Greek Catholic communion. Their isolation has delivered them from the bitterness of spirit too often generated in contact with other sects. But it is with peculiar pleasure I record the fact that among all Christian communities in Palestine, by whatever name they may be called, I never experienced anything but the greatest kindness. Some of my own best friends in Palestine were in holy orders in the three principal opposing communions, Greek, Greek Catholic, and Latin. The peasants soon discovered that I was a *masîḥy*—مسيحي—"Christian." This, of course, is the literal translation of the Greek χριστιανός. A word in more common use in Syria is نصراني—*Naṣrâny*, literally "A Nazarene" (pl. نصارى—Naṣâra'). But it is to be observed that among the Arabs while Naṣrâny may be and often is a term of reproach, combined with other opprobrious epithets, masîhy is always spoken with respect—"a gracious word on the lips of the Arab." There was no lack of willing guides to conduct us to the house of the Sheikh, where we were received with a warmth of hospitable welcome enough to delight the heart of travellers much more fastidious than we. Sheikh Diab el Ghannem was abroad attending to village affairs, but he was ably represented by his wife and daughters. The house is a great rambling structure built round three sides of a square, apparently designed to afford the maximum of accommodation with the minimum of comfort. But houses, save for security of stores, do not mean very much for these children of the open air. The *meḍâfeh* is a small room at the end of the south-western wing. It is plastered with mud—floor, ceiling, and walls—and is really the most comfortable part of the house. It opens on a square platform raised about 18 inches above the street and surrounded by a rough stone wall. Here it is that the villagers meet for their evening gossip. Being a man of common faith, as a mark of respect and confidence I was ushered into the room chiefly occupied by the family, in that part of the square protected by the two wings. The room was filled with the results of the skill and industry of the women. Those who came to entertain us brought their work with

them. Some were spinning yarn of goats' hair, and others were busy knitting it into cloth. The *hurj*—خرج—"saddlebags," so largely used by the Arab horseman, they make in great numbers. They also turn out the capacious bags in which the grain of the Ḥaurân is transported on camel-back to Damascus, and across the country to the sea; the rough-hair cloak or *'aba'*—عباء; small hair carpets; the *'aḳal*—عقال—or fillet of hair with which the Arab fastens his kuftyeh on his head; as well as hair cloth for tents. When the losses of the peasants in the fields have been heavier than usual, the earnings of the women during the winter months must often make all the difference between starvation and comparative comfort.

Several men from the Damascus district had come with camels, bringing loads of beautiful grapes. These it was their purpose to part with in exchange for wheat, and when I came across them they were doing a very fair business. They were easily persuaded to part with a few for money. A wooden half-midd measure—مدّ—*midd*, is the measure of capacity which, in dealing with grain, takes the place of our bushel—was nearly filled with the luscious berries; a stalwart youth set it on his head and bore it triumphantly before me to the Sheikh's house, where they met with an uncommonly warm reception.

The ignorance of the people has not been much affected by their Christian training such as it is. With the best intentions in the world they could guide me to only a few inscriptions. Some of those I found and copied, many had not recognised as inscriptions at all. No doubt there is much in the place to reward the patient searcher who has time to spend in the work. A very large كنيسة جديدة—*kanîseh jadîdeh*, "new church"—had been in process of erection for some time in the eastern quarter of the town. It was being built of basaltic stones without mortar of any kind. The walls, which were over 3 feet thick, must have been nearly 20 feet in height all round the square which they enclosed. The men of Shweir, in Mount Lebanon, are, of course, the builders to whom such work is entrusted. No. 49 was built in over the lofty doorway, resting on a broad lintel which projected a few inches, so that it could not be read from below. No ladder could be found, but a rope was brought and no small excitement was caused when, having fastened the rope round me, passing it over the top of the wall the trusty Mohammed held the other end, and swinging over the front I reached the lintel and made as good a copy of the inscription as circumstances permitted.

As the sun dipped low in the west the men began to gather in from their various vocations, and news of the strangers' presence soon secured for us a goodly company in the Sheikh's quarters. The Sheikh himself was a man of something under average stature, with bushy iron-grey hair, beard and moustache, and keen grey eyes. He was a man of very quiet

department, but evidently had secured the esteem of all the rough men around him. While supper was being prepared some of the younger men went with me to a lofty roof whence we commanded a considerable view of el Lejâ'. One of these men I had met in Tiberias, whither he had gone to visit his brother, the Greek Catholic priest, who is a native of this place. They use many peculiar forms of speech, *e.g.*, صن احتشي لك, *ṣinn iḥtashî lak*, which they explained to mean اسمع حتى احكي لك, *Isma' hatta iḥkî lak*—"Listen that I may speak to you." Again, جز ولا تحتشي, *Jizz, walâ taḥtashî*, which they freely rendered. اسكت ما بريد اسمع منك, *Iskat ma berîd isma' minak*—"Hold your peace, I don't want to hear you." They pointed out many of the ruins and villages within sight, mentioning particularly those where the water supply is good and plentiful. I led them on to give me the names of all the ruins and villages known to them in el Lejâ'. We had not made much progress when the summons to supper was heard, but that frugal meal over, we sat down again under the stars, with the light of a dilapidated paraffin lamp, and now we had the assistance of the assembled company. I fancy we had got pretty well through the list when the Sheikh, who had been growing uneasy for some time, suggested that it was a very useless bit of work. It is always well to take a hint of this kind from your host, so we at once desisted. Mohammed learned that he was afraid of getting into trouble with the powers that be for allowing a stranger to collect so much information about the district, and of course he could not know what political design might underlie the apparently innocent desire for the acquisition of knowledge.

The conversation turned upon indifferent subjects, and drowsiness creeping over us we did not think it worth while in the warm night air to change our positions, but even where we were we slept comfortably till the morning.

I give the names as the peasants gave them to me. *They* are responsible for the orthography. It may also be an advantage to transliterate them.

PLACE NAMES IN EL LEJÂ'.

El Khâlidîyeh	= الخالديّة	Sûr	= صور
Ḥâmir	= حامر	Azra'	= ازرع
Ḳôm Rômân (Good Water)	= قوم رومان	Boṣor el Harîry	= بصر الحريري
Zubeir	= زبير	Et'ârah	= اتعارة
Zubîreh	= زبيرة	Ed Dawîreh	= الدّويرة

Nejrân	= نجران	Eib	= ايب
Rîmet el Luḥf	= ريمة اللحف	El Meliḥah	= المليحة
Ṣalâkhid	= صلاخد	Khabab	= خبب
Umm ez Zeitûn	= امّ الزّيتون	Maḥajjeh	= محجّة
Tell Muḳdâd	= تلّ مقداد	Tibneh	= تبنة
Ḳaṣr Jenin (Good Water)	= قصر جنين	El Mejeidel	= المجيدل
Ḳaṣr Zobair	= قصرزباير	Ḳiraṭah	= قراطة
Ḳaṣr Habîbeh	= قصرحبيبة	El Wabeir	= الوبير
Ḳaṣûr el Ḥormah	= قصور الحرمة	En Najîḥ	= النّجيح
Ḳaṣûr Barghashah	= قصور برغشة	Shaḳrah	= شقرة
Bi'r Jafîr (Good Water)	= بئر جفير	Waḳm	= وقم
Damet el 'Alyah	= دامة العلية	El Khirseh	= الخرسة
El Jisreh	= الجسرة	'Ahreh ('Ahry)	= عهرة
Esûeimereh	= أسويمرة	Eṣmîd	= اصميد
Mrasras	= مرسرس	Bûrt	= بورت
Deir Nîleh	= دير نيله	Mujâdel	= مجادل
Ardhîmeh	= ارذيمة	'Âsem	= عاسم
Ḥadur	= حدر	Jedul	= جدل
Hâzim	= حازم	Jarain	= اجرين (جرين)
Ṣurat el Kebîrah	= صورة الكبيرة	Lubbein	= لبّين
Abrâḳ	= ابراق	Ḥarrân	= حرّان
Ḳôm Mâsik	= قوم ماسك	Umm Sâtisah	= امّ ساتسة
El Musmîyeh	= المسميّة	Lubweir	= لبوير
Esh'ârah	= اشعارة	Dajâj	= الدجاج (دجاج)
Esmâh	= اسماة	Deir Damet el Barrâneh	= دير دامة البرّانى
Ḳala'	= قلع	Deir Damet el Juâneh	= ديردامة الجوانى
Ekrîm	= اكريم		

Khirbet er Raṣîf	= خربة الرّصيف		Ḍakîr (Dhakir ?)	= ضكير	
El Mtûneh	= المتونة		Khulkhulah	= خلخلة	
Lâhneh	= لاهنة		Umm Ḥârtain	= امّ حارتين	
Er Raṣîmeh	= الرّصيمة		Ṣûrat Eṣ Ṣaghîrah	= صورة الصغيرة	

RESULTS OF METEOROLOGICAL OBSERVATIONS TAKEN AT JERUSALEM IN THE YEAR 1889.

By James Glaisher, F.R.S.

The numbers in column 1 of this table show the highest reading of the barometer in each month; of these the highest appear in the winter, and the lowest in the summer months; the maximum for the year was 27·673 inches, in December. In column 2 the lowest reading in each month is shown; the minimum for the year was 27·047 inches, in March. The range of readings for the year was 0·626 inch. The numbers in the 3rd column show the range of readings in each month, the smallest, 0·166 inch, was in August; and the largest, 0·515 inch, in March. The numbers in the 4th column show the mean monthly pressure of the atmosphere, the highest, 27·489 inches, was in November; and the lowest, 27·236 inches, in July. The mean pressure for the year was 27·381 inches. At Sarona the mean pressure for the year was 29·834 inches.

The highest temperature of the air in each month is shown in column 5. The highest in the year was 100°·5 on August 1st; the maximum temperature on this day at Sarona was 90°. The first day in the year the temperature reached 90° was on April 20th; in May the temperature reached or exceeded 90° on 4 days; in June on 5 days; in July on 17 days; in August on 17 days; in September on 4 days; and in October on 6 days. Therefore the temperature reached or exceeded 90° on 54 days during the year. At Sarona the first day in the year the temperature reached 90° was on March 4th. The highest in the year was 102°, on April 20th. The maximum temperature on this day at Jerusalem was 94°·8; and the temperature reached or exceeded 90° at Sarona on 31 days during the year.

The numbers in column 6 show the lowest temperature of the air in each month; the lowest in the year was 28° on December 30th. The temperature was below 40° in January on 6 nights; in February on 6 nights; in March on 1 night; in November on 10 nights; and in December on 17 nights. Therefore the temperature was below 40° on 40 nights during the year. The yearly range of temperature was 72°·5. At

Deduced from observations taken at Jerusalem, by Joseph G

Months.	Pressure of atmosphere in month—Corrected to 32° Fahrenheit.				Temperature of the			
	Highest.	Lowest.	Range.	Mean.	Highest.	Lowest.	Range.	Mean of all highest.
1889.	in.	in.	in.	in.	°	°	°	°
January	27·561	27·268	0·293	27·431	61·0	37·5	23·5	51·5
February	27·621	27·262	0·359	27·441	71·5	38·0	33·5	55·7
March	27·562	27·047	0·515	27·399	82·5	38·0	44·5	67·1
April	27·519	27·246	0·273	27·388	94·8	42·0	52·8	71·6
May	27·523	27·207	0·316	27·329	97·0	47·0	50·0	80·4
June	27·466	27·207	0·259	27·329	95·5	56·0	39·5	85·2
July	27·381	27·099	0·282	27·236	97·8	60·0	37·8	89·8
August	27·356	27·190	0·166	27·260	100·5	62·0	38·5	90·0
September	27·469	27·224	0·245	27·348	93·5	54·0	39·5	84·6
October	27·626	27·389	0·237	27·469	92·0	42·0	50·0	81·9
November	27·616	27·353	0·263	27·489	80·8	34·0	46·8	63·6
December	27·673	27·257	0·416	27·454	66·0	28·0	38·0	54·6
Means	27·531	27·229	0·302	27·381	86·0	44·9	41·1	73·0
	1	2	3	4	5	6	7	8

(*To face p.* 368)

OLOGICAL TABLE

he city, about 2,500 feet above the level of the Mediterranean Sea, open on all sides.
Longitude, 35° 13′ 30″ E.

readings at a.m.		Vapour at 9 a.m.			Degree of humidity.	Weight of a cubic foot of air.	Wind. Relative proportion of.								Mean amount of cloud.	Rain.	
Wet bulb.	Dew point.	Elastic force of vapour.	Weight in a cubic foot of air.	Additional weight required for saturation.			N.	N.E.	E.	S.E.	S.	S.W.	W.	N.W.		Number of days on which it fell.	Amount collected.
°	°	grs.	grs.	grs.	°	grs.											in.
45·0	42·1	·268	3·1	0·7	82	501	0	6	2	1	1	8	3	10	5·9	13	6·13
48·7	42·7	·274	3·1	1·3	69	496	1	1	2	3	1	9	2	9	5·5	4	0·83
53·2	47·9	·333	3·7	1·9	66	489	1	3	2	3	2	7	3	10	5·1	5	3·21
56·1	50·0	·360	4·0	2·5	62	484	4	4	0	4	1	1	7	9	4·1	3	0·74
61·8	53·9	·418	4·6	4·0	53	475	3	4	3	4	1	2	8	6	4·7	0	0·00
68·9	62·8	·562	6·2	4·1	60	469	6	1	0	1	0	1	6	15	1·5	0	0·00
72·3	65·2	·621	6·6	5·4	55	463	2	0	0	0	0	4	12	13	0·2	0	0·00
72·0	65·4	·636	6·8	4·6	60	465	1	2	0	1	0	9	8	10	1·3	0	0·00
68·5	63·0	·576	6·2	3·5	64	471	4	2	0	0	0	3	4	17	1·6	1	0·02
65·6	58·2	·485	5·3	4·4	54	474	6	9	4	0	0	2	0	10	2·5	0	0·00
53·6	47·5	·330	3·7	2·2	62	489	0	10	1	0	0	5	2	12	3·1	5	0·57
46·4	42·1	·268	3·1	1·1	74	498	0	3	5	3	1	7	4	8	5·5	10	2·06
59·3	53·4	·428	4·7	3·0	63	484	sum. 28	sum. 45	sum. 19	sum. 20	sum. 7	sum. 58	sum. 59	sum. 129	3·4	sum. 41	sum. 13·56
13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30

Sarona the temperature was below 40° on only three nights in the year ; the lowest in the year was 38° on December 30th. The yearly range of temperature at Sarona was 64°.

The range of temperature of each month is shown in column 7, and these numbers vary from 23°·5 in January to 52°·8 in April. At Sarona the range of temperature varied from 23° in August to 58° in April.

The mean of all the highest by day, of the lowest by night, and of the average daily ranges of temperature, are shown in columns 8, 9, and 10 respectively. Of the high day temperature the lowest, 51°·5, was in January, and the highest, 90°, in August. At Sarona, of the high day temperature the lowest, 64°·2, was in January, and the highest, 88°·4, in July.

Of the low night temperature, the coldest, 39°·2, is in December, and the warmest, 66°·7, in July. At Sarona, of the low night temperature, the coldest, 47°·8, was in February, and the warmest, 70°·3, in August.

The average daily range of temperature is shown in column 10 ; the smallest, 10°·5, is in January, and the greatest, 25°, in August. At Sarona, of the average daily range the smallest, 15°·2, was in January, and the greatest, 23°·8, in October.

In column 11 the mean temperature of the air is shown, as found from observations of the maximum and minimum thermometers only. The month of the lowest temperature was January, 46°·2, and that of the highest, July, 78°·2. The mean temperature for the year was 63°·2. At Sarona, of the mean temperature, the month of the lowest was January, 56°·5, and that of the highest, August, 79°·3. The mean temperature of the air for the year at Sarona was 68°·4.

The numbers in columns 12 and 13 are the monthly means of a dry and wet-bulb thermometer taken daily at 9 a.m. In column 14 the monthly temperature of the dew point is shown, or that temperature at which dew would have been deposited. The elastic force of vapour is shown in column 15. In column 16 the water present in a cubic foot of air is shown ; in January, February, and December it was as small as 3·1 grains, and as large as 6·8 grains in August. In column 17 the additional weight required for saturation is shown. The numbers in column 18 show the degree of humidity, saturation being considered 100 ; the month with the smallest number, indicating the driest month, is May, 53, and the largest, 82, indicating the wettest month, is January. The weight of a cubic foot of air under its mean pressure, temperature, and humidity at 9 a.m. is shown in column 19.

The most prevalent winds in January were N.W. and S.W., and the least prevalent was N. In February the most prevalent were S.W. and N.W., and the least were N., N.E., and S. In March the most prevalent were N.W. and S.W., and the least was N. In April the most prevalent were N.W. and W., and the least was E. In May the most prevalent winds were W. and N.W., and the least was S. In June the most prevalent was N.W., and the least were E. and S. In July the most prevalent were N.W. and W., and the least prevalent were N.E., E., S.E., and S. In August the most prevalent were N.W., S.W., and

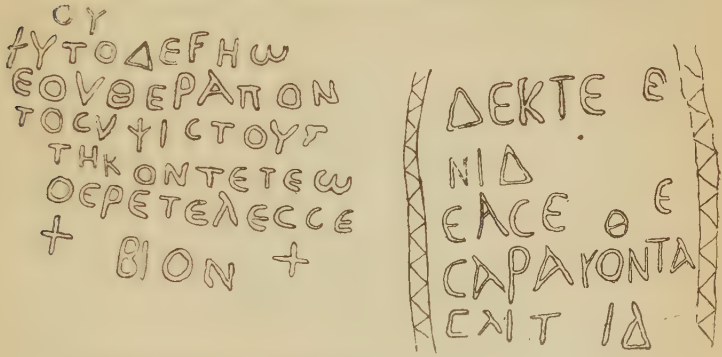
W., and the least were E. and S. In September the most prevalent was N.W., and the least were E., S.E., and S. In October the most prevalent winds were N.W. and N.E., and the least were S.E., S., and W. In November the most prevalent were N.W. and N.E., and the least were N., S.E., and S. ; and in December the most prevalent winds were N.W. and S.W., and the least was N. The most prevalent wind for the year was N.W., which occurred on 129 times during the year, of these 17 were in September, 15 in June, and 13 in July ; and the least prevalent wind for the year was S., which occurred on only 7 times during the year. At Sarona the most prevalent wind for the year was S.W., which occurred on 90 days in the year ; and the least prevalent wind was N.E., which occurred on only 10 days in the year.

The numbers in column 28 show the mean amount of cloud at 9 a.m. The month with the smallest amount is July, 0·2, and the month with the largest is January, 5·9. Of the cumulus, or fine weather cloud, there were 7 instances ; of the nimbus, or rain cloud, there were 26 instances, of which 9 were in January, 6 in December, and 5 in March, and only 1 from April to September ; of the cirrus, there were 15 instances ; of the cirro cumulus, 81 instances ; of the cirro stratus, 11 instances ; of the cumulus stratus, 65 instances ; of the stratus, 2 instances ; and there were 158 instances of cloudless skies, of which 27 were in August, 26 in July, and 18 in both June and September. At Sarona there were 92 instances of cloudless skies, of which 15 were in October, 14 in November, and 13 in July.

The largest fall of rain for the month in the year was 6·13 inches in January, of which 1·31 inch fell on the 26th. The next largest fall for the month was 3·21 inches in March, of which 1·75 inch fell on the 19th. No rain fell from April 22nd to September 22nd, making a period of 152 consecutive days without rain. The fall of rain for the year was 13·56 inches, which fell on 41 days. At Sarona the largest fall of rain for the month in the year was 5·85 inches in January. No rain fell at Sarona from May 25th to September 21st, making a period of 118 consecutive days without rain. The fall of rain for the year at Sarona was 13·50 inches, which fell on 50 days.

INSCRIPTIONS COLLECTED IN MOAB.

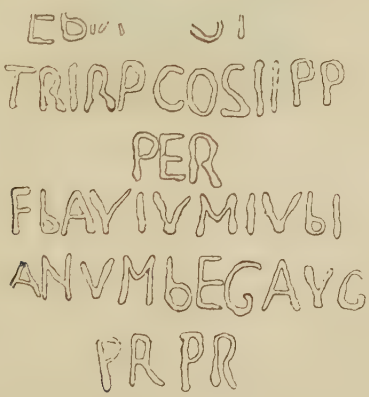
By F. J. Bliss, Ph.D. With Notes by A. S. Murray, LL.D.



1. Inscriptions on a Stone built into a House at Kerak.

Χύτο δὲ γῆ ὡ[ς σῆμα θ]εοῦ θεράποντος ὑψίστου.
Πεν]τήκοντ' ἐτέω[ν·] φέρ', ἐτέλεσσε βίον.

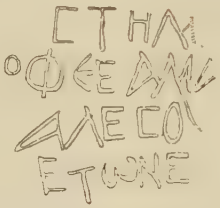
Fragmentary inscription in Elegiac verse, in memory of one who had died at 50 years of age, having been a servant of God, the Most High. In *ύτο* the *ῦ* is here long, contrary to usage,. but the reading is quite distinct; so also in *ὑψίστου* the first syllable is naturally long, instead of short as the verse requires. The restoration which I offer in brackets and in the first line must be taken as conjectural. On the right hand side of the stone is another Greek inscription which I cannot read from the impression.



2. Inscription on Milestone north of Wâdy Wâleh.

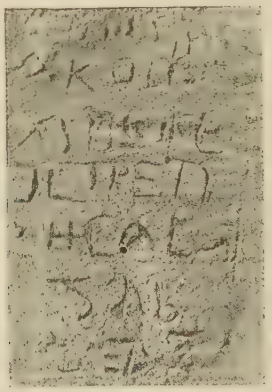
Apparently part of a milestone erected by Flavius Julianus, Imperial *legatus pro praetore* on behalf of an Emperor in his second Consulship.

I have not been able to trace elsewhere the peculiar form of the letter ь (= L) used here. As the other letters do not indicate a late period we may perhaps take this as a local form. The name Flavius Julianus occurs among high Roman officials in many periods, including that of the Apostate himself.



3. Inscription from Dhiban.

Tombstone of a child, 5 years of age.



4. Inscription on Stone built into a House at Kerak.

ANNUAL MEETING.

The Annual Meeting of the General Committee was held at the Office of the Fund, 24, Hanover Square, on Tuesday, July 16th, 1895.

James Glaisher, Esq., F.R.S., occupied the chair.

Amongst those present were Major-General Sir Charles Wilson, K.C.B.; Professor E. Hull, F.R.S.; Rev. Canon Dalton, C.M.S.; Dr. Ginsburg, J.P., and John Pollard, Esq. Letters or telegrams regretting their absence were received from Lord Amherst of Hackney, Viscount Sidmouth, Admiral Sir Erasmus Ommanney, Sir Walter Besant, Lieut.-Colonel Watson, R.E., F. D. Mocatta, Esq., Rev. H. G. Tomkins, and others.

The following Report of the Executive Committee was read:—

Gentlemen,

In resigning the office to which they were appointed at the last Annual Meeting of the Fund, your Executive Committee have the honour to render the following Report:—

They have held twenty-one meetings for the transaction of business, and there have been three meetings of Sub-Committees.

The excavations at Jerusalem were last year continued without interruption until the winter season, when they had to be suspended for a time. In April of the present year they were resumed, and have since been carried on by Dr. Bliss and his assistants with much skill and energy.

As the heavy labour and responsibility were a great strain upon Dr. Bliss's strength, the Executive Committee, after careful consideration, resolved to send out from England a gentleman fully qualified to make plans and drawings and to assist in the excavations. Mr. Archibald Campbell Dickie, A.R.I.B.A., was accordingly appointed. He arrived at Jerusalem towards the end of March, and has already done excellent service.

The excavations have been mainly confined to the tracing of the line of an ancient wall south of the present city wall; but Dr. Bliss has also, at the request of his Excellency Hamdy Bey, Director of the Archæological Museum at Constantinople, made some interesting excavations of a ruined and buried church on the Mount of Olives.

In the course of the year 1894 the remains of an ancient tower close to the south-eastern side of the Protestant burial ground were exposed, and a number of other towers discovered in the line of the wall, whilst the wall itself was traced as far as the north-western boundary of the Jewish cemetery. A gateway also was discovered in this wall, about 150 feet south-east of the first-named tower, with a paved road leading

up from it in a north-easterly direction. On one of the slabs covering a drain under this road a large Jerusalem cross was carved, showing, Dr. Bliss remarks, that the drain had been used and repaired in the times of the Crusaders.

On re-commencing work in the spring of the present year, Dr. Bliss sought for and found the wall again on the south-eastern side of the Jewish cemetery, and following it down towards the valley discovered, just at its turn towards the north, another most interesting gateway, a full account of which is published in the *Quarterly Statement* for July. With reference to this gateway Major-General Sir Charles Wilson has favoured us with the following valuable note :—

"It is too early to write with any degree of certainty on the age of the interesting wall and gateway which have been discovered by Dr. Bliss. That wall certainly enclosed Siloam, and the following statements seem to throw light on the subject. Josephus distinctly says ("Wars," V, 9, § 4) that Siloam was outside the walls. Antoninus (570 A.D.) writes : 'The fountain of Siloam is at the present day within the walls of the city, because the Empress Eudocia herself added these walls to the city.' We have thus two definite statements—one, by a contemporary writer, that Siloam was outside the walls at the time of the great siege ; the other, by a Western pilgrim, that the fountain was brought within the walls by Eudocia, who was at Jerusalem between 438–454. Eudocia's object was probably to protect the church of Siloam which, if not built by the Empress, could only have been recently erected. Theodosius (530 A.D.) mentions that the pool of Siloam was within the walls in his day ; and the restoration of the walls by Eudocia is alluded to by Evagrius in his 'Ecclesiastical History' (i, 22).

"The wall and gateway discovered by Dr. Bliss are exactly in the position in which we should expect to find the wall and gateway of Eudocia, and the character of the masonry seems to indicate that both have been largely built with stones from older buildings. Other details equally point to a date not earlier than the fifth century. The spade has, however, so often proved historical notices to be wrong that we must wait for the result of the further excavations which Dr. Bliss has been instructed to make before theorising. Those excavations will, it is believed, settle the question whether the wall described by Josephus followed the line of that discovered by Dr. Bliss, or, as I think, kept to a higher level and crossed the Tyropœon Valley above the Pool of Siloam. In any case, the discoveries are of deep interest, and we must all hope that Dr. Bliss will soon be restored to health, and be able to continue the great work upon which he is engaged."

In the month of March, Dr. Bliss made, by permission of the Committee, a journey to the land of Moab. He was furnished with a recommendatory letter from H.E. Hamdy Bey, and met with a very friendly reception from the Governor of Kerak, who afforded him every opportunity of exploring the neighbourhood, measuring and making plans of buildings, taking photographs, and copying inscriptions. The

result of this important visit has been the confirmation of many observations made by Canon Tristram and other explorers, and the discovery of the ruins of a Roman fort and a Roman town not previously known; of no less than four Christian churches at Madeba, and of other remains of much interest. A large packet of squeezes of the Greek and Latin inscriptions from Madeba have been received, some of which have been published in the *Quarterly Statement*, and others have not yet been examined.

Unfortunately, soon after his return to Jerusalem Dr. Bliss was taken ill, and had to seek change and rest at his home in Beirut. The latest account, dated July 2nd, says that he hopes to be sufficiently recovered to return in a couple of weeks to his work at Jerusalem; meanwhile the excavations are being superintended by Mr. Dickie.

A beautiful mosaic pavement with an Armenian inscription has been discovered north of the city of Jerusalem; accounts of it by Herr von Schick and Dr. Bliss were published in the *Quarterly Statement*, October, 1894, together with photographs. Dr. A. S. Murray, of the British Museum, has supplied a valuable note upon it, with a translation of the inscription by the Rev. S. Baronian, of Manchester (*Quarterly Statement*, January, 1895).

Baurath von Schick has continued, with his well-known perseverance, to note discoveries in and around the Holy City, and has forwarded many valuable reports respecting them. The discovery of a stair and postern in the old northern wall of Jerusalem, between Damascus Gate and the north-west corner of the city, is especially interesting.

He is still following closely the work going on at the Muristan, carefully noting the rock levels as opportunity occurs, with the view of throwing light upon the difficult enquiry as to the authenticity of the site of the Holy Sepulchre.

The wind having blown down the iron-bound door of Neby Daûd, which for some years had remained open against the wall, there was disclosed in the wall behind it an inscription which seems not to have been before noticed. It is in Latin, and, according to Dr. Bliss's report, is a votive tablet to Jupiter on behalf of the welfare and greatness of the Emperor Trajan and the Roman people, erected by the Third Legion, which takes us back to the interval between the destruction by Titus and the founding of Œlia Capitolina. It was partly covered with plaster, and may have been entirely covered when the door was last opened and shut, which may account for its being unnoticed. It is built into the modern wall about 15 feet above the ground. Roman inscriptions are very rare in Jerusalem, and this discovery is therefore of exceptional interest.

Thus the period which has elapsed since our last Annual Meeting has been remarkably fruitful in discoveries and observations of importance, affording proof, if any were needed, of the continued usefulness of the Fund, and of the desirability of prosecuting its further labours with energy and zeal.

A course of lectures on the objects and work of the Fund was again delivered in Jerusalem during the tourist season, and the Committee desire to record their most grateful thanks to the several gentlemen who assisted in these lectures.

The publications of the year have been :—

"Thirty Years' Work in the Holy Land."
New edition of "Tent Work in Palestine."
" " "The Bible and Modern Discoveries."
" " "Names and Places."

As in former years, the Fund has been indebted to many explorers and scholars for valuable contributions to the *Quarterly Statements*.

Conspicuous among these are a narrative of a journey in the Hauran, by the Rev. W. Ewing, and copies of a large number of inscriptions collected by him there, which have been edited by A. G. Wright, Esq., and A. Souter, Esq.

Amongst the other papers are :—

By Herr Baurath von Schick—

"The beautiful Mosaic Pavement north of Jerusalem"; "The Stair and Postern in the Old Wall of Jerusalem"; "Recent Discoveries on the Mount of Olives"; "Bethzur"; "The Muristan"; "Excavations inside the New (North) Gate of Jerusalem"; "Reckoning of Time among the Armenians;" "The Church at Deir ez Zeituny," &c.

By the Rev. Canon Dalton an opportune and useful paper on the "First Wall of Ancient Jerusalem."

By P. J. Baldensperger, Esq.—

"The Birth of Abu Zaid"; "Beit Dejan."

By Lieut.-Colonel C. M. Watson, C.M.G., R.E.—

"The Stoppage of the River Jordan in A.D. 1267," from data supplied by M. Clermont-Ganneau.

By A. G. Wright, Esq.—

"Syria and Arabia."

By Ebenezer Davis, Esq.—

"The Siloam and later Palestinian Inscriptions"; "On the Hæmatite Weight from Samaria."

By Marcus N. Adler, Esq.—

"Jewish Pilgrims in Palestine."

By William Simpson, Esq.—

"On the Swastica."

By Professor Theodore F. Wright, Ph. D.—

"Note on the Swastica"; "The Julian Inscription in the Metropolitan Museum of Art, New York."

By Samuel Bergheim, Esq.—
"The Identification of the City of David -Zion and Millo."

By Rev. W. F. Birch—
"Ancient Jerusalem"; "The Sepulchres of David on Ophel"; "The City of David."

By Rev. George Adam Smith, D.D.—
"On Aphek in Sharon."

By Major Conder, D.C.L., R.E.—
Various Notes.

By Professor Sayce, the late Professor Robertson W. Smith, Dr. Chaplin, and others—
Notes and Correspondence respecting the Hæmatite Weight from Samaria.

To the Chairman of the Fund also, James Glaisher, Esq., F.R.S., the *Statement* has been indebted for a continuation of his reports on the Meteorological Observations taken in Palestine under the auspices of the Fund.

The Committee desire to express their most sincere thanks to the Honorary Local Secretaries for their personal exertions, and to all friends and subscribers for their continued support in carrying out the programme of the Fund.

Since the last annual meeting 263 new annual subscribers have been added. The number who have been removed by death and other causes is 115, leaving an increase of 148.

Your Committee have to record with regret the deaths of the following members of the General Committee :—

Professor J. G. Greenwood.
Sir E. A. H. Lechmere, Bart., M.P.
Very Rev. Robert Payne Smith, D.D., Dean of Canterbury.
Sir Cyril Graham, Bart., C.M.G.
Professor Reginald Poole, LL.D.

Your Committee have the honour of proposing that the following gentlemen be elected members of the General Committee :—

Rev. Charles Wright Barclay, M.A., Trinity College, Cambridge.
John Murray, Esq., publisher.
H. S. Noblett, Esq., Cork.
P. Mackinnon, Esq., Rosemount, Campbelltown.
Colonel Farquharson, C.B., R.E., Director General, Ordnance Survey.

The following is the Balance Sheet showing the total receipts and expenditure during the year 1894, and the Treasurer's Statement, which were published in the April *Quarterly Statement*:—

BALANCE SHEET FOR THE YEAR ENDING 31ST DECEMBER, 1894.

Receipts.	£	s.	d.
To Balance in Bank 31st December, 1893—			
Net Balance £397 13 10			
Subscriptions paid in 1893 in advance for 1894 .. .. 20 14 0			
	418	7	10
Donations and Subscriptions	1,778	16	0
From Lectures	126	18	5
From Sales of Books	400	18	6
From Sales of Maps, Photographs, Slides, Casts, &c.	330	10	3
	£3,055	11	0

Expenditure.	£	s.	d.
By Exploration	1,050	0	0
Printing and Binding, including the *Quarterly Statement*	548	19	8
Maps, Lithographs, Illustrations, Photographs, Slides, Casts, &c..	283	16	7
Advertising, Insurance, Stationery, and Sundries	68	3	8
Postage, including *Quarterly Statements*, Books, Maps, Parcels, &c.	132	11	9
Salaries and Wages	359	14	9
Office Rent, Gas and Coals	234	18	4
Subscriptions paid in 1894 in advance for 1895 .. .. £51 8 6			
Net Balance 325 17 9			
377 6 3			
Balance in Bank 31st December, 1895	377	6	3
	£3,055	11	0

Examined and found correct,

W. Morrison, *Treasurer.*

TREASURER'S STATEMENT.

The Subscriptions and Donations to the work of the Fund during the year 1894 amounted to £1,778 16*s.* 0*d.*, an increase of £204 2*s.* 0*d.* over the amount received in 1893.

From Lectures there is an increase of £110. The sale of books, maps, and the various publications brought in £731 8*s.* 9*d.*, as against £832 16*s.* 3*d.* expended on their production, to which should be added the postage. The amount spent on Exploration is £1,050.

The *Quarterly Statement*, which is issued free to annual subscribers of 10*s.* 6*d.* and upwards, cost for printing and illustrations over £450.

Assets.	£	*s.*	*d.*	Liabilities.	£	*s.*	*d.*
Balance in Bank.. ..	377	6	3	Printing, Lithographing, and Current Expenses	567	13	6
Stock of Publications on hand, Surveying Instruments, Show Cases, Furniture.				Exploration.			
In addition there is the valuable library and the unique collection of antiques, models, &c.							

The Chairman said:—I cannot but express the satisfaction I feel at the results of our working last year. Much tact and judgment have been exercised by Dr. Bliss and others engaged in the work in Palestine. We are glad to know that they are working well with the owners of the property in which excavations are being made, and that there is no difficulty in this respect at the present time. You have heard the remarks in the Report by Sir Charles Wilson in reference to the gateway last discovered. They were most carefully considered, and I agree with him that we must wait until further researches are made. There have been times in the year in which we have had anxiety about money matters. It is impossible to carry on the work in Jerusalem for less than £1,200 a year, but your Executive will not allow the work to stop, though they may at times be short of money. I think that if the admirable work which this Fund is doing in Jerusalem were more generally known, we should not be troubled as we sometimes are by financial perplexities. The closing remark of the Report is, that we have more subscribers than last year. Well, that is a step in the right direction. I feel that if the public had but the slightest conception of the work we are doing, we should have no anxiety at all. I will now ask if any gentleman has any remark to make upon the Report, and if there is no remark, I will move that it be received, adopted, and entered upon our Minutes.

Mr. John Pollard.—I have pleasure in seconding it.

The resolution was carried.

The Chairman.—There is a gentleman here—Dr. Masterman—who has seen our works going on at Jerusalem, and perhaps he will favour us with a few remarks and tell us something of what he has seen, if it be agreeable to him so to do.

Dr. Masterman.—I had no idea you were going to call upon me to say anything, and I have not had the opportunity yet of reading the Report upon the work in the July number of the *Quarterly Statement*, so that I am not in a very good position to say much about it, except that I have watched with very great interest all that Dr. Bliss has done. I think I have seen all that he has seen of the wall and of the gateways. There is one thing of special interest connected with the gates, namely, that they show evidence of belonging to two or three periods—certainly to two periods—so that they must have been used for a very considerable length of time. The sills at the entrance to the lower recently-discovered gateway, and the sockets for the gates exist in three layers, and the upper layer is wider and evidently more finished than the lower one. These gateways were apparently only for foot-passengers, and were not very wide. Dr. Bliss discovered a cross on the stone pavement going from the upper gateway in a north-easterly direction. It is rather unfortunate that that stone with the cross on it was left and has been covered up, so that only those who were actually engaged with Dr. Bliss at the time had an opportunity of seeing it. I have seen the other things mentioned in the Annual Report. That mosaic pavement was certainly one of great beauty. I think there was a photograph of it in the *Quarterly Statement*, and the colouring, which could not be shown in the photograph, was very beautiful indeed. I may say, in conclusion, that we who live in Jerusalem feel a continual debt of gratitude to the Palestine Exploration Fund, because, whatever it may mean to the people in England, it means a great deal to us to have the benefit of the accumulated knowledge of explorers who have gone before, and to have the opportunity of watching from time to time the new discoveries which are made; and I am sure that, when going about the country here, I feel astonished how difficult it is to raise the enthusiasm of some people for a Fund which to all students of the Bible should be of the greatest importance. (Applause.)

Mr. Crace.—What is the difference in the levels of the two sills of the gate?

Dr. Masterman.—I am only speaking from memory, but I think it is about a foot. Dr. Bliss thought he had three levels, but I did not mention the lowest one, because I had no opportunity of seeing the actual sockets. The other two sockets were quite evident. I think I may say that in the upper gateway one might be sure of three, but in the lower gateway, at the time I left, there were only two which were quite clear.

Canon Dalton.—There was no metal work found in the socket.

Dr. Masterman.—No, only the rounded mark left by something having moved about.

Mr. Crace.—It is ascertained that with the ordinary life of most

cities, the soil level of a thoroughfare is raised about a foot in a century, and therefore the existence of two gateways with the soil of one a foot above the level of the soil of another, would rather imply that the gates had been used for something like a century.

Professor HULL.—I should like to ask the Chairman whether there is still a demand for the raised map, and whether many copies have been sold during the past year? I daresay Mr. Armstrong will be able to tell us.

Mr. ARMSTRONG.—There is still a steady demand for it. Three copies were ordered last week.

Professor HULL.—That is very satisfactory. Have any been sent to foreign countries?

Mr. ARMSTRONG.—Yes, they have been sent to Russia, the Netherlands, Australia, New Zealand, China, Japan, various parts of America, England, Ireland, Scotland, &c.

Professor HULL.—It seems to have quite a world-wide reputation.

The CHAIRMAN.—Well, I think we cannot but tender our thanks to those who have been faithful to us, and in the first place we have our Honorary Secretary, Sir Walter Besant. I do not know whether it is fortunate or not, that he has undertaken the herculean task of the History of London, but I only hope that he will have health and strength to go through with it. I have just had a telegram from him explaining his absence. He generally writes to me if he cannot come. To-day he has some American friends to meet, and so he telegraphed that he would be probably late, but would be here if possible. I can assure you that I am always glad to see him near me at every meeting, for his experience is so great. As for Mr. Armstrong the Assistant-Secretary—well, every trust placed in him is carried out to the best of his ability, and I cannot help saying that sometimes I have wished our funds were more, so that I could propose some increase in his remuneration. But at the present moment we can scarcely do that, though I look forward to the time coming when it can be done. (Applause.) Of the Editor of our *Statement* I need not say one word, the *Statement* speaks for itself. The admirable manner in which it is conducted is shown by the interest taken in it. To him we are very greatly indebted. (Hear, hear.) Then there is our Treasurer. Once he was away, and I had to go through his work, and I know what he does. It was the work of a trained accountant. Once upon a time I could do it very well myself, but I am getting so old now that I would rather that others do it. To all these gentlemen I would ask you to give a warm vote of thanks for their services, and I would ask those who agree with me to hold up their hands. (This was carried.) Then we come to Dr. Bliss and Mr. Schick. Mr. Schick is not a young man in years, but he is young in thought, and no one would suppose that he, who sends us such interesting papers, is more than seventy years of age. They are full of a spirit which would make one think he was youthful, and we thank him very

much. I am sure you will also agree with me in thanking Dr. Bliss for the excellent work he has done. (Hear, hear.) And to Mr. Dickie, also, we must be grateful. He has not been long there, but he has already sent us some admirable drawings. One thing in the reports pleases me much. It is the statement that if they happen on an interesting stone, they do not move it, or if compelled to remove it, they take drawings of the stone before they do so. Mr. Dickie's pencil speaks so admirably that we can see such things ourselves, and I am sure we must all feel grateful to him for his sketches. (Hear, hear.) Then another to whom we are indebted is Hamdy Bey, the Superintendent of the Museum at Constantinople, who aids and assists us considerably. As was mentioned in the Report, he gave letters to Dr. Bliss, which smoothed his way as he went to Moab. We are also indebted, I should like to say, to his Excellency Ibrahim Pasha, the Governor of Jerusalem. It is a fortunate thing that these gentlemen enter kindly into our desires, and sympathise with us in our pursuits, and do not check us in them. I am sure you will all feel grateful to them for the good feeling they have evinced towards us, as well as for the active assistance they have given. (Hear, hear.) Now, gentlemen, I may say the Committee have pleasure in proposing that the following gentlemen be members of the General Committee. (The names read.) This was seconded and carried.

The Chairman.—Then there now remains the election of the Executive Committee, and that I cannot propose.

Mr. Pollard.—I have pleasure in proposing the re-election of the Executive Committee. I am only a member of the General Committee, and therefore I am able to move this. The Report has been most interesting, and I think the work done during the year has been most satisfactory.

This was seconded and carried.

The Chairman.—Well, gentlemen, that concludes our business, and I can only urge everyone to assist us as far as possible, for we are entering upon a phase of deep interest. I believe that interesting as the work has been already, if it should be continued, and it should be my good fortune to sit in this chair next year, I shall have to announce something which will delight everyone of us. (Hear, hear.)

Dr. Ginsburg.—I think before we separate, gentlemen, we ought to give our most hearty thanks to our Chairman, who so constantly attends, and who indeed, though he is probably the senior of all of us, never fails to inspire us with earnestness and zeal for the work.

Mr. Pollard.—I have the greatest pleasure in seconding that.

Professor Hull.—I am sure we are all delighted to see Mr. Glaisher in such admirable health, so vigorous in all his connection with this Society, whose meetings he has attended for so many years. We are all delighted to see him in his place as our Chairman. (Applause.)

The resolution was heartily carried.

The CHAIRMAN.—Gentlemen, I thank you sincerely. Your kind words encourage me very much. I am only too glad to do anything I can for the Fund. I think during the whole of last year I was present at every meeting. (Applause.) For I hold this as a principle, that the Chairman who does his duty can scarcely miss a meeting. I thank you very much indeed for the kind vote you have given to me.

The proceedings were then concluded.

ERRATUM.

JULY "QUARTERLY STATEMENT."

P. 226, line six from top—*For* "Cæsar" *read* "Cæsars."

LIST OF DONATIONS AND SUBSCRIPTIONS.

FROM SEPTEMBER 22ND, 1894, TO DECEMBER 24TH, 1894.

a denotes Annual Subscriber.

*** If any omission or mistake be observed in the following lists, the Secretary will be very glad to be informed of it, and will rectify the error in the next *Quarterly Statement.*

	£	*s.*	*d.*
*a*Adeney, Rev. J. F.	1	0	0
*a*Adler, Marcus, Esq.	0	10	6
*a*Agar, Alderman Joseph, J.P.	0	10	6
*a*Aimer, G., Esq.	0	10	6
*a*Aldis, T. S., Esq.	1	1	0
*a*Aldridge, Rev. A. E.	1	1	0
*a*Alexander, C. S., Esq. ..	1	1	0
*a*Alford, Miss	0	10	6
*a*Allan, Mrs.	1	1	0
*a*Alston, J. Carfrae, Esq. ..	1	1	0
*a*Andrew, Rev. John	0	10	6
*a*Argyll and the Isles, the Right Rev. the Lord Bishop of ..	1	1	0
*a*Arkell, Rev. John	0	10	6
*a*Ashton, T. H., Esq. .. .	0	5	0
*a*Askwith, Rev. Prebendary ..	1	1	0
*a*Atkinson, J. T., Esq. ..	1	1	0
*a*Atkinson, Miss	0	10	6
*a*Awdry, H., Esq. (1893 and 1894)	2	2	0
*a*Ayre, Rev. A. L.	1	1	0
*a*Badger, Rev. W. Collins ..	0	5	0
*a*Banks, John, Esq.	0	10	6
*a*Barclay, Rev. C. W., M.A. ..	0	10	6
*a*Barclay, Rev. Thomas ..	1	1	0
*a*Barlow, Thomas, Esq., M.D.	1	1	0
*a*Baron, Robert, Esq.	0	10	6
*a*Barrowman, J., Esq.	1	1	0
*a*Bartholomew, A. C., Esq. ..	0	10	6
*a*Bartlett, Rev. R. E.	1	0	0
*a*Bartlett, W. C., Esq.	0	10	6
*a*Bates, Miss L. E. B.	0	10	6
*a*Bell, Henry, Esq.	1	1	0
*a*Bellows, Mr. John	0	10	0
*a*Berchem, Dr. Max V. ..	0	10	6
*a*Bevan, Rev. Philip C. ..	1	1	0
*a*Beveridge, Erskine, Esq. ..	2	0	0
*a*Bickerton, George, Esq. ..	1	1	0
*a*Bilbrough, Mrs.	0	10	6
*a*Binney, Rev. Professor John, D.D.	1	1	0
*a*Binney, Miss	1	1	0
*a*Blackett, J. S., Esq.	0	10	6
*a*Blackie, Robert, Esq. (1893 and 1894)	2	2	0
*a*Bland, Rev. S. K.	0	10	6
*a*Blaxland, Rev. G. C. . ..	0	10	6
*a*Blunt, Canon	1	1	0
*a*Bolton, H. H., Esq.	2	2	0
*a*Bowers, W., Esq.	0	10	6
*a*Boys, Rev. E.	0	10	6
*a*Braby, Cyrus, Esq.	0	10	6
*a*Bradford Free Library (per G. A. Thorpe, Esq.)	0	10	6
*a*Braithwaite, J. Bevan, Esq. ..	1	1	0
*a*Bramley, Rev. Thomas, D.D.	0	10	6
*a*Bramley-Moore, Rev. W. (1894 and 1895)	1	1	0
*a*Bramwell, W. H., Esq. ..	1	1	0
*a*Brandt, Miss	1	1	0
*a*Brickenden, Major	1	1	0
*a*Bridges, Rev. W. G.	0	10	6
*a*Brodie, Dr.	1	1	0
*a*Brooke, J. A., Esq., J.P. ..	2	2	0
*a*Brooks, Mrs.	1	1	0
*a*Browell, W. F., Esq.	0	10	6
*a*Brown, Edward, Esq. ..	0	10	6
*a*Brown, E. J., Esq.	1	1	0
*a*Brown, J., Esq.	1	1	0
*a*Brown, Rev. James	0	10	6

	£	s.	d.
*a*Browne, R. C., Esq. (1895) ..	0	10	6
*a*Browne, R. Clayton, Esq. ..	1	1	0
*a*Brownlow, Right Rev. W. R., Bishop of Clifton	0	10	6
*a*Bruce, Rev. William.. ..	0	10	6
*a*Brutton, J. C., Esq.	0	10	6
*a*Budgen, E., Esq.	1	0	0
*a*Burlingham, R., Esq. ..	1	1	0
*a*Burn, Major H. Pelham (1893 and 1894)	2	2	0
*a*Burton, Rev. J. J.	1	1	0
*a*Buxton, Miss	1	1	0
*a*Bywater, W., Esq.	0	10	6
*a*Cachemaille, Rev. A. J. J. ..	0	10	6
*a*Cadbury, George, Esq. ..	1	1	0
*a*Callender, James T., Esq. ..	1	1	0
*a*Campbell, Mrs. L. J. (1895)	0	10	0
*a*Campbell, Rev. James A. ..	0	10	6
*a*Cannop, H., Esq.	0	10	0
*a*Carr, Henry, Esq.	1	1	0
*a*Caudwell, Job, Esq.	0	10	6
*a*Cave-Browne, Miss C. ..	0	10	0
*a*Chambers-Hodgett, Mrs. C. J.	1	0	0
*a*Chapman, Henry, Esq. ..	1	1	0
*a*Chase, Rev. F. H.	1	1	0
*a*Childe, W. H., Esq.	0	10	0
*a*Chittenden, Rev. C. G. ..	0	10	6
*a*Chovevi Sion Association ..	1	1	0
*a*Church, J. C., Esq.	0	10	6
*a*Clapton, Dr.	1	1	0
Clapton, Dr. (Don.)	1	1	0
Clark, George T., Esq. (Don.)	5	0	0
*a*Clark, James, Esq.	0	10	6
*a*Clarke, Major..	1	1	0
*a*Clarkson, Rev. W. F., B.A...	0	6	0
*a*Clayton, Rev. Canon.. ..	0	10	6
*a*Church, E. C., Esq. (1895) ..	1	1	0
*a*Cobham, Miss..	1	1	0
*a*Cockey, Dr. Edmund.. ..	0	10	6
*a*Coe, Rev. C.	0	10	6
*a*Coffin, Miss M.	0	10	6
*a*Colfox, W., Esq., J.P. ..	1	1	0
*a*Colman, S. C., Esq.	1	1	0
*a*Coode, Rev. Athelstane ..	0	10	6
*a*Coode, Admiral	1	1	0
*a*Cooke, Rev. Dr. Flavel ..	0	10	6
*a*Copestake, Miss F. Goodall..	0	10	6
*a*Cordes, Thomas, Esq. ..	1	1	0
*a*Cormack, Rev. George ..	0	10	6
*a*Corry, W. T. C. S., Esq. ..	0	10	6
*a*Cotton, General Sir Arthur ..	0	10	6
*a*Crace, J. D., Esq.	1	1	0
*a*Crawford, Rev. Thomas ..	0	10	6
*a*Crewdson, Mrs. M. S. ..	0	10	6
*a*Crewdson, Theodore, Esq. ..	1	1	0
*a*Cross, Miss M.	2	0	0
*a*Cross, W. M., Esq.	1	1	0
*a*Crosse, Miss (1895)	1	1	0
*a*Crossfield, J. B., Esq. ..	0	10	6
*a*Crossfield, A. J., Esq. ..	0	10	6
*a*Crothers, Isaac Holden, Esq.	2	0	0
*a*Crowther, Miss E.	1	1	0
*a*Currie, D., Esq.	0	15	0
Dalton, Herbert, Esq. (Don.)	5	0	0
*a*Dangerfield, J., Esq.	1	1	0
*a*Dartmouth College, per Mr. E. G. Allan	0	10	6
*a*Dartnell, George E., Esq. (1895)	0	10	6
*a*Daubeney, General Sir H. C. B.	1	1	0
*a*Davidson, Rev. James ..	0	10	6
*a*Davidson, Major-General ..	0	10	6
*a*Dawson, Edward, Esq. ..	1	1	0
*a*Dawson, Rev. J.	1	1	0
*a*Dickons, J. Norton, Esq. ..	1	1	0
*a*Digby, J. K. S. W., Esq. ..	1	1	0
*a*Dixon, W., Esq.	0	10	6
*a*Dobie, Rev. W.	0	10	6
*a*Dobinson, Henry, Esq. ..	0	10	6
*a*Dobson, Mrs.	0	10	0
*a*Dodgson, A., Esq.	0	10	6
*a*Dudfield, Dr. T. Orme ..	0	10	6
*a*Duncan, Mrs. E. (1895) ..	0	11	6
*a*Dunne, Rev. S. P. (1893 and 1894)	1	0	7
*a*Dyke, Thomas, Esq.	1	1	0
*a*Dykes, W. Alston, Esq. ..	1	1	0
*a*Dymock, Rev. J.	0	5	0
*a*Earle, Miss	1	1	0
*a*Edgell, Rev. M. S.	0	10	6
*a*Edmonds, Rev. F. W. ..	1	1	0
*a*Edwards, W., Esq. .. .	1	1	0
*a*Egerton, Rev. Canon.. ..	0	10	6
*a*Elliot, John, Esq.	1	1	0
*a*Elliot, Rev. E. K.	0	10	6
*a*Elwes, Miss E. A.	0	10	0
*a*Emmott, Alfred, Esq. ..	1	1	0
*a*Engstrom, Rev. C. R. Lloyd	1	1	0
*a*Ermen, Miss	0	10	6
*a*Estcourt, Miss M.	0	10	0
*a*Estcourt, Rev. E. W. ..	0	10	6
Estcourt, Rev. E. W. (Don.)	0	5	0
*a*Eustace, Rev. A.	0	10	6
*a*Evans, Owen, Esq.	1	1	0
*a*Evans, Rev. H. W.	0	10	6
*a*Fair, John, Esq.	0	10	6
*a*Farmer, Rev. G.	0	10	6
*a*Farrar, Rev. W.	1	1	0
Farrar, Rev. W. (Don.) ..	1	1	0
*a*Fell, Rev. James A.	1	1	0
Fellows, C. F., Esq.	5	0	0
*a*Ferguson, W., Esq.	1	1	3
*a*Fergusson, A. A., Esq. ..	0	10	6
*a*Fielden, Lord	0	10	6
*a*Finch, Colonel Wynne ..	0	10	6
*a*Finny, Mrs.	0	10	6

	£	s.	d.
aForbes, Rev. Daniel	0	10	0
aForrester, Mrs. John.. ..	1	1	0
aFoster, E. P. Arnold, Esq. ..	0	10	6
aFowler, Mrs. (1895)	1	1	0
aFowler, Miss L. M.	1	1	0
aFox, Dr. Hingston	0	10	6
aFranklin, Rev. Canon ..	0	10	0
aFreer, Rev. Archdeacon ..	1	1	0
aFreshfield, Rev. J. M. ..	1	1	0
aFrew, Rev. Dr.	0	10	6
aFuller, Rev. A.	0	10	6
aFurrer, Rev. Dr.	0	10	0
aGarlick, G. W., Esq. (1893 and 1894)	1	1	0
aGerman Palestine Union ..	0	10	6
aGermer, Rev. Père	0	10	4
aGifford, Rev. Dr. C. H. ..	1	1	0
aGill, Thomas J., Esq. ..	1	1	0
aGillham, J., Esq. (1893 and 1894)	2	2	0
aGillman, Henry, Esq. ..	0	10	6
aGlegg, Alex., Esq.	0	10	6
aGoddard, Rev. V. C... ..	0	10	6
aGort, Viscount	1	1	0
aGosse, Mrs. P. H.	2	2	0
aGovett, R., Esq.	1	0	0
aGrant, Thomas, Esq... ..	1	1	0
aGray, Mrs. Hugh	0	10	6
aGreen, N. E., Esq.	0	10	6
aGreen, Rev. J., M.A... ..	0	10	6
aGreenstreet, Rev. W. G. ..	0	10	6
aGregory, J. V., Esq.	0	10	6
aGutch, Rev. Charles	1	0	0
aGuthe, Professor H.	0	10	0
aHall, Rev. Newman	0	10	6
aHamilton, Mrs. C. B. ..	0	10	0
aHardy, Mrs.	1	1	0
aHardy, Miss C.	1	0	0
aHarkness, Rev. J. C... ..	0	10	6
aHarris, Miss	1	1	0
aHarris, Miss L.	0	10	6
aHarrison, S. H., Esq. ..	0	10	6
aHartford Theological Seminary, per Mr. Stechert ..	0	10	6
aHarvard University (per Mr. E. G. Allen)	0	10	6
aHawkins, H., Esq., J.P. ..	0	10	6
aHaynes, Mrs. T. L. (1894 and 1895)	2	2	0
aHeadland, Miss	0	5	0
aHeaton, Miss	0	10	6
aHebert, Rev. S.	1	1	0
aHelby, James, Esq.	0	10	0
aHenley, Mrs. A.	0	10	6
aHenry, George, Esq... ..	0	10	6
aHerschel, Rev. E. A. D. ..	0	10	6
aHewitson, Rev. J. A... ..	0	10	6
aHey, Rev. John (1895) ..	1	1	0
aHeywood, B. A., Esq. ..	1	1	0
aHeywood, J. F., Esq. ..	1	0	0
aHibbert, Rev. J. A. N. ..	0	10	6
aHiggins, Rev. W. J.	1	1	0
aHiley, A. P., Esq.	0	10	6
aHill, Gray, Esq.	1	1	0
aHills-Johnes, Lieut.-Gen. Sir J.	0	10	6
aHird, Alfred, Esq.	0	10	6
aHird, H. S., Esq.	0	10	6
aHobson, Rev. J. P.	0	10	6
aHolgate, B., Esq.	0	10	6
aHoneymoon, John, Esq. ..	0	10	6
aHopkins, Mrs. Marshland ..	0	10	6
aHornby, Mrs. Arthur (1894 and 1895)	1	1	0
aHorner, Rev. G. W.	1	1	0
aHorsfall, T. C., Esq.	1	0	0
aHort, A. F., Esq.	0	10	6
aHowson, Mrs...	0	10	6
aHudson, Rev. E. T.	0	10	6
aHurt, A. F., Esq.	1	1	0
aHurt, Rev. R. N.	0	10	6
aHyde, B. T. B., Esq... ..	1	1	0
aHyde, Dr. F. E.	1	1	0
aHyde, F. E., Esq., jun. ..	1	1	0
aHyvernat, H., Esq.	0	11	11
aIngelow, B., Esq.	2	2	0
aIsaacs, Rev. A. A.	0	10	6
aJames, Miss (1894 and 1895)	1	1	0
aJohnson, C. Neville, Esq. ..	0	10	0
aJohnson, Dr. G. Lindsay ..	0	10	6
aJohnson, Ven. Archdeacon ..	0	10	6
aJohnston, Rev. J. O. (1894 and 1895)	1	1	0
aJohnstone, James, Esq. ..	1	0	0
aJones, A. W., Esq.	5	0	0
aJones, Frank T., Esq. ..	0	10	6
aJones, Rees, Esq.	1	1	0
aJones, Rev. H. Gresford ..	0	10	6
aJones, Rev. W. Vaughan ..	0	10	6
aJoy, E., Esq.	0	10	6
aJudd, George H., Esq. (1894 and 1895)	1	1	0
aJunkin, George, Esq. ..	0	10	6
aKane, Rev. J. P. (1895) ..	0	10	6
Keck, Right Hon. Mrs. Powys (Don.)	4	0	0
aKelsall, Miss	0	10	6
aKemble, Miss M.	1	1	0
aKent, T. J., Esq.	2	2	0
aKerr, Robert, Esq.	0	10	6
aKie, Rev. W. M. (1895) ..	0	10	6
aKilburn, Mr. A. H.	0	10	6
aKitchin, Rev. J. G.	0	10	6
aKlein, W., Esq.	1	1	0
aLacey, C. J., Esq.	0	10	6
Lady (Don.)	0	1	0

	£	s.	d.
aLamb, James Dunbar, Esq...	0	10	6
aLambert, Rev. R. N... ..	0	10	6
aLamont, Miss (1895) ..	1	1	0
aLawrence, G. H., Esq. ..	1	1	0
aLayton, Alderman (1895) ..	0	10	6
aLeader, R. E., Esq.	0	10	6
aLechmere, the late Sir E. A. H., Bart., M.P.	1	0	0
aLee, Rev. Canon	1	1	0
aLethaby, W., Esq.	0	10	6
aLewis, Mrs. D.	1	1	0
aLewis, W. T. Granville, Esq.	1	1	0
aLibrairie Fischbacher ..	0	10	6
aLibrary of Congress (per Mr. E. G. Allen)..	0	10	6
aLibrary, Church House ..	0	10	6
aLibrary of Parliament (per Mr. E. G. Allen)	0	10	6
aLindsay, A. M., Esq... ..	0	10	6
aLinter, Mrs.	0	10	6
aLivesay, George, Esq. ..	1	1	0
aLloyd, Humphrey, Esq. ..	1	1	0
aLock, Rev. W.	1	1	0
aLombe, Dr.	1	1	0
aLong, Rev. A...	0	10	6
aLong, Rev. S. J. ..	0	5	6
aLongdon, Miss C. M... ..	0	10	6
Luck, R., Esq. (Don.) ..	0	10	0
aLyall, W. Hearle, Esq. ..	1	1	0
aMacan, George, Esq	0	10	0
aMacCall, John, Esq. (1893 and 1894)	2	2	0
aMacduff, Rev. Dr.	0	10	6
aMacGregor, Rev. W... ..	2	2	0
aMacInnes, Miss	0	10	0
aMackennal, Rev. Dr. A. ..	1	1	0
aMacleod, Rev. W. H. ..	1	1	6
aMcKinnell, Mrs.	1	1	0
aMcClintock, Rev. F. G. ..	1	1	0
aMcCready, Rev. E. McConkey	1	0	0
aMagdalen College Library, per H. A. Wilson, Esq... ..	0	10	6
aManby, J. B., Esq.	1	1	0
aManger, George, Esq. ..	0	10	6
aMansfield College Library ..	1	1	0
aMargetson, Mrs. Stewart ..	1	1	0
aMarriott, Allan, Esq. ..	0	10	6
aMarriott, Miss S. J.	0	10	6
aMarston, Miss	1	1	0
aMartin, Miss	1	0	0
aMartin, Rev. John	1	1	0
aMather, Philip, Esq... ..	0	10	6
aMatthews, T., Esq.	1	0	0
aMaxwell, Mrs...	1	0	0
aMaxwell, W. H., Esq. ..	1	0	0
aMayes, R. C., Esq.	0	3	0
aMetcalfe, Dr. P. Herbert ..	0	10	6
aMiddleton, Rev. F. M.	0	10	6
aMiller, R. M., Esq.	0	10	6
aMilner, Rev. W. M. H. ..	0	10	6
aMitchell, Edward C., Esq. ..	0	10	6
aMoncrieff, R. Scott, Esq. ..	1	1	0
aMoody, Captain H.	0	10	6
aMoon, E. R. P., Esq... ..	1	1	0
aMoore, J. Murray, Esq., M.D.	0	10	6
aMoran, Rev. L. F.	1	1	0
aMorgan, Miss	0	10	6
aMorley, Miss	1	1	0
aMorrell, W. W., Esq. ..	0	10	6
aMorris, A. J., Esq.	1	1	0
aMorrish, Geo., Esq. (1894 and 1895)	1	1	0
Morrison, Walter, Esq. (Don.)	20	0	0
Morrison, Walter, Esq. (Don.)	5	0	0
aMoss, Dr. C. F. A.	1	1	0
aMoule, Rev. H. C. G. ..	1	1	0
aMoulton, Rev. Dr.	1	1	0
aMullholland, Miss (1893 and 1894)	2	0	0
aMullings, John, Esq... ..	1	1	0
aMurray, Miss Keith	0	10	6
aNeele, G. P., Esq.	0	10	6
aNeil, Rev. James	1	1	0
aNewton, Miss	0	10	6
aNewton Theological Institute	0	10	6
aNicholson, E. A., Esq. ..	0	10	6
aNixon, Miss J.	0	10	6
aNoble, Major-Gen. W. Hatt, R.E.	1	1	0
aNorthcraft, H., Esq.	0	10	6
aOgle, Dr. W.	1	1	0
aOldfield, Rev. W. J.	1	1	0
aOrmiston, Rev. James ..	0	10	6
aOrr, Andrew, Esq.	0	10	6
aOsborn, Prof. H. S. (1893 and 1894)	2	2	0
aOverton, William, Esq. ..	0	10	6
aOwen, Rev. Thomas	0	10	6
aPacker, Rev. C.	0	10	6
aPaget, Joseph, Esq., J.P. ..	1	1	0
aPaine, Prof. J. A.	0	10	6
aParker, J. W., Esq.	1	1	0
aParker, Mrs. J. W.	1	1	0
aParr, Rev. E. G. C.	0	10	6
aPaul, J. F., Esq.	0	10	6
aPaul, Rev. D...	0	10	6
aPeabody Institute (per Mr. E. G. Allen)..	0	10	6
aPearse, Colonel C. J... ..	0	10	6
aPearson, E., Esq.	1	1	0
aPenney, Norman, Esq. ..	0	10	6
aPenny, Robert A., Esq. ..	0	10	6
aPeters, Miss H. G.	0	10	6
aPetrie, W., Esq.	1	0	0
aPewtress, E., Esq.	1	1	0
aPhilip, George, Esq.	1	1	0

	£	s.	d.
aPhillips, Mrs. E.	0	10	6
aPhillips, Rev. G. W... ..	0	10	6
aPim, John, Esq.	0	10	6
aPinchin, H. T., Esq... ..	1	1	0
aPitcairn, Mrs...	0	10	6
aPlummer, Mrs.	0	10	0
aPollock, Rev. J. W. W., M.A.	1	1	0
aPollock, Rev. W. J.	0	10	6
aPorter, E. R. S., Esq. ..	0	10	6
aPrankerd, John, Esq., M.D...	0	10	6
aPressley, R. J., Esq.	0	10	6
aPrichard, Rev. R. W. ..	0	10	6
aPrideaux, Miss M.	1	1	0
aProctor, Robert, Esq. ..	0	10	6
aProut, Rev. E. S.	0	10	6
aPullar, Robert, Esq.	2	2	0
aRamsay, R. G. Wardlaw, Esq.	1	1	0
aRamsden, Rev. Dr.	0	10	6
aRandolph, G. B., Esq. (1895)	0	10	6
aRanken, Rev. C. C.	0	10	6
aRavenstein, E. G., Esq. ..	2	2	0
aRedman, T. E., Esq.	1	1	0
aReed, Rev. S...	0	10	6
aReichel, Prof. (1893 and 1894)	2	2	0
aRenton, Miss	0	10	6
aReynolds, Rev. C. L... ..	0	10	6
aReynolds, Rev. Dr.	0	10	0
aRhodes, Rev. H. J... ..	1	0	0
aRichards, Rev. Dr. W. J. B.	0	10	6
aRichardson, Rev. G. ..	0	10	6
aRidley, Miss	0	10	6
aRidoutt, F., Esq.	0	10	6
aRivieres, Rev. Philpin de ..	0	5	0
aRoberts, Thomas, Esq. ..	0	10	6
aRobertson, D. C., Esq. ..	1	0	0
aRobin, Mrs.	1	0	0
aRobin, Rev. Canon	0	10	6
aRodgett, Mrs. Richard ..	0	10	6
aRogers, Miss M. E.	0	10	0
aRogers, Rev. W. H., D.D. ..	1	1	0
aRouse, Rev. G. H., D.D., M.A.	0	10	6
aRowe, Rev. G. S.	1	1	0
aRumsay, Rev. Lacey H. ..	0	10	6
aRussell, David, Esq... ..	1	1	0
aRussell, Joseph, Esq. ..	1	0	0
aRussell, Miss	0	10	6
aSamuel, Charles, Esq. ..	1	1	0
aSandby, William, Esq. (1894 and 1895)	2	2	0
aSaunders, John A., Esq. ..	0	10	6
aSchroeter, Const., Esq. ..	1	1	0
aScull, Miss	1	1	0
aSealy, Rev. A. F.	1	1	0
aSells, E. Perronet, Esq. ..	1	1	0
aSeth-Smith, H. G., Esq. (1895)	1	1	0
aSharp, Miss	0	10	6
aSheffield, Mrs. F.	0	10	6
aSheills, Robert, Esq.	0	10	6
aShelford, Miss	1	1	0
aShone, Miss M. A.	0	10	6
aSinclair, Alexander, Esq. ..	1	0	0
aSindall, Alfred, Esq. (1893 and 1894)	2	2	0
aSkene, Rev. Herbert H. ..	0	10	6
aSlade, W., Esq.	0	10	6
aSmart, Francis G., Esq. ..	1	1	0
aSmiles, Henry, Esq.	1	1	0
Smiles, Henry, Esq. (Don.)	1	0	0
Smith, Basil Woodd, Esq. (Don.)	5	0	0
aSmith, Prof. G. Adam (1892, 1893, and 1894)	1	11	6
aSmith, Rev. R. C.	1	0	0
aSomervell, R., Esq.	0	10	6
aSoper, John, Esq.	1	0	0
aSouth Shields Public Library	0	10	6
aSparrow, Arthur, Esq. ..	0	10	6
aStables, Rev. W. H. (1895) ..	0	10	6
aStanning, Rev. J. H... ..	1	1	0
aStechert, Mr.	1	11	6
aSteele, Rev. J. D.	0	10	6
aStenning, Rev. George C. (1894 and 1895)	1	1	0
aStern, Mrs.	0	10	6
aStevens, F. J., Esq.	2	2	0
aStevenson, W. E., Esq. ..	1	1	0
aStewart, Rev. J. A.	0	10	6
aStirling, Captain C.	1	1	0
aStirrup, Mark, Esq.	0	10	6
aStock, Eugene, Esq.	0	10	6
aStoddart, H., Esq. (1895) ..	0	10	6
aStokes, Rev. H. P.	0	10	6
aStone, John, Esq.	0	10	6
Storey, Sir Thomas (Don.) ..	5	0	0
aStreet, W., Esq.	1	1	0
aStrutt, W., Esq.	1	0	0
aSubzberger, Mayer	0	10	6
aSurr, Watson, Esq. (1893 and 1894)	2	2	0
aSutton, Alfred, Esq., J.P. ..	1	0	0
aSutherland, Rev. A. (1895) ..	0	10	6
aSwayne, Rev. Canon	1	1	0
aSykes, Rev. Henry	1	1	0
aSymonds, Rev. W.	0	10	6
aTanner, Rev. Charles ..	0	10	6
aTatlow, E. H., Esq.	0	10	6
aTaylor, Alexandra, Esq. ..	1	1	0
aTaylor, J. W., Esq.	0	10	6
aTaylor, Rev. J. W. W. ..	1	1	0
aTaylor, Miss S. (1894 and 1895)	2	2	0
aTindall, Mrs.	0	10	6
aTipping, Edward, Esq. ..	0	10	6
aTomlinson, Miss	1	1	0
aTrench, J. Townsend, Esq. ..	0	10	6

	£	s.	d.
*a*Trigg, H. W., Esq.	0	10	6
*a*Trotter, Rev. Canon.. ..	0	10	6
*a*Troutman, Miss M.	0	12	0
*a*Truell, Mrs. R.	0	10	6
*a*Trumbull, Rev. H. C. ..	0	10	6
*a*Tuckett, F. F., Esq. (1895) ..	1	0	0
*a*Tuckwell, Rev. J.	0	10	6
*a*Turbervill, Col. J. P. ..	1	1	0
*a*Turbervill, Mrs. P.	0	10	0
*a*Turnbull, R. J., Esq... ..	1	1	0
*a*Turner, W., Esq.	0	10	6
*a*Twelves, H. T., Esq., C.C. ..	0	10	6
*a*Tyndall, W. H., Esq. ..	1	1	0
*a*Underhill, Dr. E. B... ..	1	1	0
*a*Vanner, W., Esq., F.R.M.S.	0	10	6
*a*Vaughan, Mrs.	1	0	0
*a*Vaughan Library	0	10	6
*a*Venables, Rev. H. A. ..	0	10	6
*a*Vincent, Rev. John H. (1894 and 1895)	1	1	0
*a*Vincent, Rev. J. H.	0	10	6
*a*Waddington, T. J., Esq. (1893 and 1894)	2	2	0
*a*Wade, J. E., Esq.	1	0	0
*a*Wakefield, J., Esq.	1	1	0
*a*Wallace, Edwin S., Esq. (1895)	0	10	6
*a*Ward, Lieut.-Col. E... ..	1	1	0
*a*Warren, Sir Charles (1889 to 1898)..	5	5	0
*a*Washington, Rev. M. ..	1	1	0
*a*Waterhouse, T. W., Esq. ..	1	1	0
*a*Wates, Joseph, Esq... ..	0	10	6
*a*Watson, D. M., Esq... ..	1	1	0
*a*Watson, G., Esq.	0	10	6
*a*Watt, A. P., Esq.	1	1	0
*a*Watt, Rev. J. B. A.	1	1	0
*a*Walters, Rev. J. Douglas, M.A.	0	10	6
*a*Welch, Rev. Adam C. ..	0	10	6
*a*Weld, Miss A. J.	0	10	6
*a*Western, E. Y., Esq... ..	1	1	0
*a*Weston - Bey, Arnold R. Miralai	1	1	0
*a*Westwood, A., Esq.	0	10	6
*a*Wheeler, R. G., Esq. ..	0	10	6
*a*White, Rev. Ed.	0	10	6
*a*Whitfield, Rev. F. W. G. (1893 and 1894)	1	1	0
*a*Whitfield, M. W., Esq. ..	0	10	6
*a*Wigan, Mrs. A.	0	10	0
*a*Wigham, J. R., Esq... ..	1	1	0
Wigham, Mrs. J. R. (Don.)..	1	0	0
*a*Wight, Miss	2	2	0
*a*Wilkinson, J. R., Esq. ..	1	1	0
*a*Wilkinson, Rev. T. H. ..	1	11	6
*a*Wilkinson, Rev. T.	0	10	6
*a*Williams, Miss	1	1	0
*a*Williamson, V. H., Esq. ..	1	1	0
*a*Willson, Rev. W. Wynne ..	1	1	0
*a*Wilson, M. M., Esq... ..	1	1	0
*a*Wilson, Rev. Dr. Stewart ..	1	0	0
*a*Winter, Rev. David, M.A. .	0	10	6
*a*Wood, Dr. James, LL.D. ..	1	1	0
*a*Wood, P. F., Esq.	1	1	0
*a*Woodhouse, A. J., Esq. ..	1	1	0
*a*Wright, Rev. C. H. H., D.D.	1	0	0
*a*Wright, Mrs. J. W.	1	1	0
*a*Wrightson, T., Esq., M.P. ..	1	1	0
*a*Yale College (per Mr. E. G. Allen)	0	10	6
	£510	11	7

SUMMARY OF LOCAL SOCIETIES.

(*Acknowledged in detail under special heading.*)

	Sales of Books, Maps, &c.	Lectures.	Subscriptions.
	£ s. d.	£ s. d.	£ s. d.
Aberdeen	—	—	6 12 6
Adelaide, Australia	—	—	4 9 6
Alfreton	—	—	2 12 6
Bath	—	—	0 10 6
Benenden	—	—	0 10 0
Bolton and Horwich ..	—	—	2 12 6
Bournemouth	—	—	1 1 0
Burnley	—	—	3 4 0
Cambridge, Mass., U.S.A. ..	21 5 9	—	32 19 2
Cheltenham	—	—	10 9 0
Chicago, U.S.A.	—	2 4 0	3 3 0
China (Kiukiang)	—	—	1 1 0
Coleraine	—	—	0 10 6
Dublin	—	—	5 4 0
Dundee	—	—	0 10 6
Enniskillen	—	—	0 10 6
Falmouth	—	—	7 10 6
Folkestone	—	—	4 7 6
Hinckley	—	—	1 1 0
Jerusalem	—	—	5 15 6
Lancaster	—	—	1 1 0
Lichfield	—	—	5 7 0
Liverpool	—	—	5 1 3
Manchester	—	—	14 13 0
New Zealand (Nelson) ..	—	—	0 10 0
,, (Oamaru) ..	—	—	2 0 0
Pollokshields	—	—	0 10 6
Virginia	—	—	1 0 6
Weston-super-Mare	—	—	5 0 6
Yeovil	—	—	2 2 0
	£21 5 9	£2 4 0	£132 0 5

ABERDEEN.

Miss Mary Forbes, *Hon. Sec.*

	£	s.	d.
Nov. 2.—By cash ..	1	1	0
Dec. 12.— „ ..	5	11	6

	£	s.	d.
*a*Allan, David, Esq.	0	10	6
*a*Davidson, Miss M. M. ..	0	10	6
*a*Doak, Rev. Andrew, M.A. ..	0	10	6
*a*Duthie, Mrs.	0	10	0
*a*Forbes, Rev. John, D.D., LL.D...	0	10	0
*a*Gordon, William, Esq. ..	0	5	0
*a*Hunter, William, Esq., LL.D.	0	10	6
*a*Hutchinson, Thomas, Esq. ..	0	10	0
*a*Lawson, Miss	0	2	6
a"M."	0	2	6
*a*Mitchell, David, Esq. ..	0	10	6
*a*Mitchell, Stodart J., Esq. ..	0	2	6
*a*Nicol, John B., Esq... ..	0	5	0
*a*Simpson, Alexander, Esq. ..	0	5	0
*a*Spence, Miss	0	10	6
*a*Stephen, Jas., Esq. (1893 and 1894)	1	1	0

ADELAIDE, AUSTRALIA.

Rev. F. W. Cox, Esq., *Hon. Sec.*

Nov. 28.—By cash £4 9*s.* 6*d.*

	£	s.	d.
*a*Cox, Rev. F. W.	0	10	6
Fletcher, late Rev. W. R. (from the executors of) ..	0	9	6
*a*Jones, Rev. W.	0	10	6
*a*Kennion, Bishop	0	10	6
*a*Mead, Rev. S., M.A... ..	0	10	6
*a*Mullens, Josiah, Esq. ..	1	0	0
*a*Paton, Rev. Dr.	0	10	0
*a*Rorke, Ed., Esq.	0	10	6

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J. G. Wilson, Esq., *Hon. Sec.*

Dec. 4.—By cash .. £2 12*s.* 6*d.*

	£	s.	d.
*a*Birchwood, Mrs. Lacey ..	0	10	6
*a*Wilson, J. G., Esq.	1	1	0
Wilson, J. G., Esq. (don.) ..	1	1	0

BATH.

General Warren Walker, R.E., *Hon. Sec.*

	£	s.	d.
Walker, General Warren, R.E. (don.)..	0	10	6

BENENDEN.

Rev. Thos. Harrison, F.R.G.S., *Hon. Sec.*

Nov. 1.—By cash .. 10*s.* 0*d.*

	£	s.	d.
Williams, Mrs. (don.) ..	0	10	0

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Rev. S. Bond, *Hon. Sec.*

By cash .. .. £2 12*s.* 6*d.*

	£	s.	d.
*a*Ainsworth, C., Esq., Junr. ..	0	10	6
*a*Atkinson, Rev. Canon ..	0	10	6
*a*Judson, Rev. R. K.	0	10	6
*a*Leach, J., Esq.	1	1	0

BOURNEMOUTH.

W. McGregor, Esq., M.I.E.E., *Hon. Sec.*

Oct. 3.—By cash .. £1 1*s.* 0*d.*

	£	s.	d.
*a*Scarth, Leveson, Esq. ..	1	1	0

BURNLEY.

Alfred Strange, Esq., J.P., *Hon. Sec.*

Oct. 23.—By cash £3 4*s.* 0*d.*

	£	s.	d.
*a*Grant, F. J., Esq., J.P. ..	0	10	0
*a*Howorth, Miss	0	10	6
*a*Parkinson, Alderman, J.P. ..	0	10	6
*a*Strange, Alfred, Esq., J.P. ..	0	10	0
*a*Stroyan, Mrs...	0	2	6
*a*Townley-Parker, Rev. Canon, M.A.	0	10	0
*a*Ward, J. Langfield, Esq., M.A.	0	10	6

CHELTENHAM.

Dr. E. T. Wilson, *Hon. Sec.*

Dec. 6.—By cash .. £10 9*s.* 0*d.*

	£	s.	d.
*a*Bell, Rev. Canon	1	1	0
*a*Birchall, Miss..	1	1	0
*a*Browne, Miss Wylde.. ..	0	10	6
*a*Crofts, Mrs.	0	5	0
*a*Ducie, Rt. Hon. Earl ..	5	0	0
*a*Howard, Miss..	1	1	0
*a*Hutchinson, Rev. Canon ..	0	5	0
*a*Litton, Miss	0	10	6
*a*Robinson, Miss	0	5	0
*a*Wilson, Dr. E. T.	0	10	0

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Rev. Prof. Theodore F. Wright, Ph.D., *Hon. General Secretary and Lecturer for the Fund.*

	£	s.	d.
Oct. 12.—By cash ..	11	9	9
Nov. 8.— „ ..	18	2	10
Dec. 12.— „ ..	24	12	4

	Dollars.
*a*Adams, Rev. J. W.	5·00
*a*Borden, Mrs. J.	5·00
*a*Clark, E. W., Esq.	5·00
*a*Cone, Mrs. S. B.	2·50
*a*Davis, Rev. Wm. P., D.D. ..	2·50
*a*Dodge, Rev. D. Stewart	20·00
*a*Foley, E. R., Esq.	5·00
*a*Gavin, Prof. H. C.	5·00
*a*Gelston, Rev. J. M.	5·00
*a*Greene, E. K., Esq.	5·00
*a*Hoffman, Rev. E. A.	10·00
*a*Hopkins, Mrs. A. L.	5·00
*a*Hyde, Clarence M., Esq. ..	25·00
*a*Neff, Miss R.	2·50
*a*Roberts, Rev. W. D.	5·00
*a*Ropes, Jas. Hardy, Esq... ..	5·00
*a*Sage Library	2·50
*a*Sherman, Chas. C., Esq. ..	2·50
*a*Steele, Mrs. E. B.	5·00
*a*Stewart, Prof. R. L.	2·50
*a*Stokes, Mrs. O. E. P.	10·00
*a*Stone, Rev. B. N...	2·50
*a*Thorndike, T. W., Esq.	2·50
*a*Walsh, Rev. John	2·50
*a*Williams, Mrs. C.	5·00
*a*Wood, Prof. Irving F.	2·50
*a*Woodman, Rev. E. R.	5·00
*a*Wright, Rev. W. Burnet ..	5·00
Sales of Books, Maps, &c. ..	106·59

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Rev. H. B. Waterman, D.D., *Hon. Sec.*

By cash .. .. £5 7*s.* 0*d.*

	£	s.	d.
*a*Barbour, Rev. F. M... ..	0	10	6
*a*Blackstone, W. E., Esq. ..	0	10	6
*a*Coleman, Rev. Thomas ..	0	10	6
*a*Garrett Biblical Institute ..	0	10	6
*a*Parker, Rev. A. K.	0	10	6
*a*Sherrard, Rev. J. H... ..	0	10	6
Proceeds of Lectures delivered by Rev. H. B. Waterman, D.D.	2	4	0

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Rev. Edward S. Little, *Hon. Sec.*

Oct. 8.—By cash .. £1 1*s.* 0*d.*

	£	s.	d.
*a*Edkins, Rev. J., D.D. ..	0	10	6
*a*Skold, Rev. J...	0	10	6

COLERAINE.

W. J. Baxter, Esq., M.C.P.S.I., *Hon. Sec.*

Nov. 7.—By cash .. £0 10*s.* 6*d.*

	£	s.	d.
*a*Coyle, Mrs.	0	10	6

DUBLIN.

Rev. Maurice Day, *Hon. Sec.*

	£	s.	d.
Nov. 16.—By cash ..	4	13	6
Dec. 22.— „ ..	0	10	6

	£	s.	d.
*a*Caldwell, Mrs.	0	10	6
*a*Day, Rev. Maurice	0	10	6
*a*Huband, Rev. H. R. (1893 and 1894)	1	1	0
*a*Smith, Rev. Canon	0	10	6
*a*Somerville-Lindsay, Rev. T...	0	10	6
*a*Stewart, Miss	0	10	6
Stewart, Miss (don.)	0	9	6
*a*White, H. K., Esq., J.P. ..	0	10	6
*a*Wrench, Mrs...	0	10	6

DUNDEE.

Alex. Scott, Esq., *Hon. Sec.*

Dec. 17.—By cash.. £0 10*s.* 6*d.*

	£	s.	d.
*a*Scotland, Rev. J. S.	0	10	6

ENNISKILLEN.

Thos. Plunkett, Esq., M.R.I.A., *Hon. Sec.*

Oct. 16.—By cash.. £0 10*s.* 6*d.*

	£	s.	d.
*a*Hughes, J. A., Esq.	0	10	6

FALMOUTH.

Wilson L. Fox, Esq., *Hon. Sec.*

Sept. 29.—By cash £7 10*s.* 6*d.*

	£	s.	d.
*a*Carlyon, Edmund, Esq. ..	2	2	0
*a*Fox, Mrs. Alfred Lloyd ..	1	1	0
*a*Fox, Miss A. M.	1	0	0
*a*Fox, Francis E., Esq. ..	0	10	6
*a*Fox, George Henry, Esq. .	0	5	0
*a*Fox, R. Reynolds, Esq. ..	1	1	0
*a*Fox, Robert, Esq.	1	1	0
*a*Peter, Mrs.	0	10	0

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Rev. E. H. Cross, D.D., *Hon. Sec.*

By cash .. .. £4 7*s.* 6*d.*

	£	*s.*	*d.*
*a*Allfree, Rev. W. E.	0	5	0
Bradley, H. B., Esq. (don.)..	1	1	0
*a*Booth, General	0	10	0
*a*Brockman, A. D., Esq. ..	0	10	6
*a*Cross, Rev. E. H., D.D. ..	1	0	0
*a*Phillips, F. M., Esq... ..	1	1	0

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	£	*s.*	*d.*
*a*Earl, Rev. W. (1893 and 1894)..	1	1	0

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Dec. 8.—By cash £5 15*s.* 6*d.*

	£	*s.*	*d.*
*a*Brightman, Rev. F. E. ..	0	10	6
*a*Cooke, Rev. G. A.	0	10	6
*a*Hamme, Frère Lievin de (1894 and 1895)	1	1	0
*a*Morrison, Rev. Father ..	0	10	6
*a*Sedgwick, Rev. J. H. ..	0	10	6
*a*Tierney, Rev. Dr.	0	10	6
Worsley, Mrs. (don.) ..	2	2	0

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Rev. S. F. Maynard, *Hon. Sec.*

	£	*s.*	*d.*
*a*Maynard, Rev. F. P... ..	1	1	0

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H. M. Morgan, Esq., *Hon. Sec.*

Dec. 24.—By cash £5 7*s.* 0*d.*

	£	*s.*	*d.*
*a*Bridgman, Mrs.	0	10	0
*a*Churchill, Miss	0	10	6
*a*Churchill, Major Seton ..	0	10	6
*a*Gresley, Mrs...	0	10	6
*a*Hinckley, F., Esq.	0	10	0
*a*Lichfield, Bishop of	1	1	0
*a*Morgan, H. M., Esq... ..	0	10	6
*a*Phillips, Mrs. Newton ..	0	5	0
*a*Richardson, J. C., Esq. ..	0	10	6
*a*Seekham, Mrs.	0	10	0

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By cash .. .. £5 1*s.* 3*d.*

	£	*s.*	*d.*
*a*Allan, R. G., Esq.	0	10	6
*a*Bewley, John, Esq.	1	1	0
*a*Gardner, Henry, Esq. ..	0	10	6
*a*MacFie, Colonel, J.P. ..	1	1	0
*a*Mathison, N., Esq.	1	1	0
*a*Roberts, Thomas, Esq. ..	0	10	6
*a*Skewes, Rev. J. Henry ..	0	10	6

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Rev. W. F. Birch, *Hon. Sec.*

By cash.. .. £14 13*s.* 0*d.*

	£	*s.*	*d.*
*a*Anson, Ven. Archdeacon ..	1	1	0
*a*Barlow, J. R., Esq.	0	10	6
*a*Baxendall, Robert, Esq. ..	1	1	0
*a*Baxendall, Walter, Esq. ..	1	1	0
*a*Burwell, Rev. G. (1894 and 1895)	2	2	0
*a*Chippendall, Rev. J... ..	0	10	6
*a*Chorlton, James, Esq. ..	0	10	6
*a*Consterdine, Rev. J. W. ..	0	10	6
*a*Crossley, F. W., Esq. ..	1	1	0
*a*Eastwood, J. A., Esq. ..	0	10	6
*a*Haworth, Rev. J. G... ..	1	1	0
*a*Kelly, Rev. Canon J. Davenport	0	10	6
Newton, Thomas, Esq. (don.)	1	1	0
*a*Phillips, Robert, Esq. ..	1	0	0
*a*Rockwood, C. G., Esq. ..	0	10	6
*a*Sharp, the Misses	1	1	0
*a*Whittenbury, C. W., Esq. ..	0	10	6

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Oct. 13.—By cash.. £0 10*s.* 0*d.*

	£	*s.*	*d.*
*a*Browning, J. S., Esq. ..	0	10	0

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Rev. Frank Seth-Smith, *Hon. Sec.*

Nov. 8.— By cash .. £2 0*s.* 0*d.*

	£	*s.*	*d.*
*a*Seth-Smith, Rev. Frank ..	1	0	0
*a*Seth-Smith, Judge H. G. ..	1	0	0

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Rev. Chas. Robson, *Hon. Sec.*

	£	*s.*	*d.*
*a*Robson, Rev. Chas.	0	10	6

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Nov. 2.—By cash .. £5 0*s.* 6*d.*

	£	*s.*	*d.*
*a*Ash, W., Esq. (1893 and 1894)	1	1	0
*a*Haslewood, Miss	0	5	0
*a*Raban, Rev. R. C. W. ..	0	10	6
*a*Rodham, Miss..	1	1	0
*a*Rossiter, Dr.	0	10	6
*a*Roxburgh, Dr.	0	5	0
*a*Stevens, Rev. M. O.	0	10	6
*a*Tomkins, Rev. H. G... ..	0	10	6
*a*Wheeler, Rev. D. .. ,	0	10	6

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Dec. 17.—By cash .. £1 0*s.* 6*d.*

	£	*s.*	*d.*
*a*Davidson, Alphens, Esq. ..	1	0	6

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Dec. 21.—By cash .. £2 2*s.* 0*d.*

	£	*s.*	*d.*
*a*Benson, C., Esq.	0	10	6
*a*Duncan, Miss	0	10	6
*a*Ewens, S. W., Esq.	0	10	6
*a*Paynter, J. B., Esq.	0	10	6

SUMMARY.

From September 22nd to December 24th, 1894.

	£	*s.*	*d.*
Annual Subscriptions and Donations	510	11	7
Annual Subscriptions from Local Societies	132	0	5
Proceeds of Lectures	2	4	0
Sales of Maps, Books, and other Publications	229	12	8
	£874	8	8

ERRATUM.

April, 1893.

For J. H. Murray, Esq., *read* Rev. J. O. F. Murray.

April, 1894.

For Rev. J. O. Murray, *read* Rev. J. O. F. Murray.

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*a*Williamson, David, Esq., J.P.	0	10	6
*a*Willis, Mrs. C. W.	1	1	0
*a*Wilshere, C. W., Esq. ..	1	1	0
*a*Wilson, Frank, Esq.	0	10	6
*a*Wilson, Miss	1	1	0
*a*Winsford, W., Esq.	1	1	0
*a*Wood, F. A., Esq.	1	1	0
*a*Woodhouse, C. A., Esq. ..	1	1	0
*a*Worsley, Mrs.	2	2	0
*a*Wright, Miss F. C.	0	10	6
*a*Wright, Rev. W. Heber ..	0	10	6
*a*Yeates, J. Simpson, Esq. ..	0	10	6
*a*Young, Mrs. Baring	1	1	0
*a*Young, Miss M. C.	0	10	6
*a*Young, W. B., Esq.	1	1	0
	£390	7	8

SUMMARY OF LOCAL SOCIETIES.

(Acknowledged in detail under special heading.)

	Sales of Books, Maps, &c.	Lectures.	Subscriptions.
	£ s. d.	£ s. d.	£ s. d.
Aberdeen	—	—	7 15 6
Bath	—	—	8 8 0
Belfast	—	—	28 14 0
Benenden	—	—	0 10 6
Bishop's Waltham	—	—	2 12 6
Burnley	—	—	0 10 6
Cambridge, Mass., U.S.A. ..	11 16 11	—	55 1 6
Canada	1 4 0	—	1 1 0
Chicago, U.S.A.	—	—	1 11 6
China (Kiukiang)	—	—	3 3 0
Clifton and Bristol	—	—	7 5 0
Dunfermline	—	—	2 19 8
Edgbaston	—	—	1 1 0
Edinburgh	—	—	63 0 0
Epsom	—	—	1 1 0
Frome..	—	—	5 5 0
Glasgow	—	—	1 1 0
Glyn-Neath	—	—	1 11 6
Greenock	—	—	1 0 6
Guernsey	—	—	1 1 0
Hitchin	—	—	5 15 6
Hull	—	—	3 3 0
India (Madras Presidency)..	—	—	6 3 2
Jerusalem	10 0 0	—	26 1 6
Maidstone	—	—	1 1 0
Manchester	—	—	14 11 0
Millport	—	—	1 1 0
Morpeth	—	—	1 1 0
New Zealand (Canterbury)..	—	—	1 1 0
,, (Timaru) ..	—	—	4 1 0
Plymouth	—	—	2 12 6
Prestonpans	—	—	0 10 6
Shrewsbury	—	—	0 10 6
Tasmania (Hobart)	—	—	0 10 6
Uxbridge	—	—	1 1 0
Willesden	—	—	0 10 6
	£23 0 11	—	£264 8 4

ABERDEEN.

Miss Mary Forbes, *Hon. Sec.*

March 12.—By cash £7 15*s.* 6*d.*

	£	*s.*	*d.*
*a*Anderson, Mrs.	0	5	0
*a*Burnett, Charles J., Esq. ..	0	10	6
*a*Cooper, Rev. James, D.D. ..	0	2	6
*a*Forbes, Miss Mary	0	10	0
*a*Forbes, Mrs. Ogilvie.. ..	0	5	0
*a*Gerard, Robert, Esq. ..	0	10	6
*a*Hargrave, Mrs.	0	10	6
*a*Henderson, Sir William ..	1	1	0
*a*Milne, George, Esq.	0	10	6
*a*Paterson, Prof. W. P. ..	0	5	0
*a*Stephenson, William, Esq., M.D.	0	10	6
*a*Stewart, Lord Provost ..	1	0	0
*a*Stewart, Rev. Dr.	0	10	6
*a*Thompson, George, Esq. ..	0	10	6
*a*Yeates, William, Esq. ..	1	0	0

BATH.

General G. Warren Walker, R.E., *Hon. Sec.*

Feb. 23.—By cash .. £8 8*s.* 0*d.*

	£	*s.*	*d.*
*a*Austin, Miss R.E.	1	1	0
*a*Bartram, J. S., Esq.	1	1	0
*a*Brooke, Rev. Canon	1	1	0
*a*Buttanshaw, Rev. Prebendary	0	10	6
*a*Christie, Mrs. Prendergast ..	1	1	0
*a*Estens, Mr. J.	0	10	6
*a*Farewell, Major-General W.	1	1	0
*a*Hayes, Mrs.	0	10	6
*a*Walker, General G. Warren, R.E.	1	1	0
*a*Winwood, Rev. W. H. ..	0	10	6

BELFAST.

Sir William Q. Ewart, Bart., *Hon. Sec.*

	£	*s.*	*d.*
Dec. 29.—By cash	27	0	0
Mar. 18.— „	1	14	0

For 1894.

	£	*s.*	*d.*
*a*Burns, Sir John, Bart., Castle Wemyss, Scotland	1	0	0
*a*Cowan, Lady, Craigavad..	1	0	0
*a*Crawford, Wm., Esq., Mount Randal, Malone Road.. ..	1	1	0
*a*Cunning, Professor, M.D., Wellington Place	1	0	0
*a*Dixon, Sir Daniel, J.P., Ballymenoch House, Holywood ..	1	0	0
*a*Dunleath, the Right Hon. Lord, Ballywaeter Park	1	0	0
*a*Dunville, R. G., Esq., D.L., Redburn, Holywood	1	0	0
*a*Ewart, Isabella Lady, Schomberg, Strandtown	1	0	0
*a*Ewart, Miss, Schomberg, Strandtown	1	0	0
*a*Ewart, Sir Wm. Q., Bart., Glenmachan, Strandtown.. ..	1	0	0
*a*Ewart, Lady, Glenmachan, Strandtown	1	0	0
*a*Hamilton, Rev. Thomas, D.D., President, Queen's College ..	0	10	6
*a*Harland, Lady, Glenfarne Hall, Enniskillen	1	0	0
*a*Henderson, Robert, Esq., Junior Carlton Club, London ..	1	0	0
*a*Jaffe, Alfred, Esq., J.P., 3, Wilmington Terrace, Eastbourne	1	0	0
*a*Jaffe, Otto, Esq., Donegall Square, South	1	0	0
*a*Johnston, S. A., Esq., J.P., Dalriada	1	0	0
*a*Kingan, Samuel, Esq., J.P., Glenganagh, Bangor, Co. Down	1	0	0
*a*McBride, S., Esq., Windsor Avenue	1	0	0
*a*McNeile, H. H., Esq., D.L., Parkmount	1	0	0
*a*Musgrave, James, Esq., J.P., Drumglass House	1	0	0
*a*Pirrie, W. J., Esq., J.P., Ormiston, Strandtown	1	0	0
*a*Reade, R. H., Esq., J.P., Wilmont, Dunmurry	1	0	0
*a*Richardson, Bros. & Co., Messrs., Donegall Place	1	0	0
*a*Sinclair, Thomas, Esq., D.L., Hopefield	1	0	0
*a*Taylor, Sir David, J.P., Bertha House..	1	0	0
*a*Watson, Wesley, Esq., The Moat, Strandtown	1	0	0
*a*Watson, Mrs., The Moat, Strandtown	0	2	6
*a*Workman, John, Esq., J.P., Lismore, Windsor Avenue ..	1	0	0
*a*Young, the Right Hon. John, D.L., Galgorm Castle, Ballymena	1	0	0

BENENDEN.

Rev. Thos. Harrison, F.R.G.S., *Hon. Sec. and Lecturer for the Fund.*

Jan. 18.—By cash .. 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Murray, Miss	0	10	6

BISHOP'S WALTHAM.

Rev. H. R. Fleming, *Hon. Sec.*

Feb. 2.—By cash .. £2 12*s.* 6*d.*

	£	*s.*	*d.*
*a*Bridges, Miss..	1	1	0
*a*Fleming, Rev. H. R... ..	0	10	6
*a*Medlicott, Rev. W. E. ..	0	10	6
*a*Padbury, James, Esq. ..	0	10	6

BURNLEY.

Alfred Strange, Esq., J.P., *Hon. Sec.*

Feb. 2.—By cash .. £0 10*s.* 6*d.*

	£	*s.*	*d.*
*a*Foden, Harold, Esq... ..	0	10	6

CAMBRIDGE, MASS., U.S.A.

Rev. Prof. Theodore F. Wright, Ph.D., *Hon. General Secretary and Lecturer for the Fund.*

	£	*s.*	*d.*
Jan. 12.—By cash ..	14	4	7
Feb. 12.— „ ..	27	3	9
Mar. 11.— „ ..	25	10	1

	Dollars.
*a*Atterbury, Dr. W. W.	5·00
*a*Baldwin, W. H., Esq.	5·00
*a*Barnefield, Thomas P., Esq. ..	2·50
*a*Barrow, Miss R. H.	5·00
*a*Bartlett, Dr. S. C.	2·50
*a*Barton, Professor G. A... ..	2·50
*a*Berry, John A., Esq.	2·50
*a*Bigelow, Rev. D. W.	5·00
*a*Billheimer, T. C., Esq.	5·00
*a*Binney, Miss J. H.	5·00
*a*Binney, Rev. John, D.D. ..	5·00
*a*Boies, H. M., Esq.	10·00
*a*Bruckbauer, F., Esq.	3·00
*a*Carrier, Charles F., Esq.. ..	2·50
*a*Chambers, Professor T. W. ..	5·00
*a*Clarke, Miss L. Freeman ..	5·00
*a*Colton, G. W., Esq.	5·20
*a*Congregational Library	2·50
*a*Davies, Professor W. W. ..	2·50
*a*Farnam, Mrs. Henry	5·00
*a*George, R. D., Esq.	2·50
*a*Goddards, Mrs. M. T.	25·00
*a*Harding, Miss Frances E. ..	2·50
*a*Herbuck, Rev. E...	2·50
*a*Holmes, David, Esq.	5·00
*a*Humberger, Rev. J.	2·50
*a*Kennedy, Miss L.	25·00
*a*Kingsley, Miss H. F.	2·50
*a*Little, George T., Esq.	5·00
*a*Lowery, Miss R. L.	5·00
*a*Lyon, Professor D. G.	2·50
*a*McNary, J. W., Esq.	2·50
*a*McNaught, G. H., Esq.	2·50
*a*Maitland, Alex., Esq.	5·00
*a*Morrison, Dr. J. H.	5·00
*a*Morrow, Dr. James	2·50
*a*Parsons, Mrs. Edwin	5·00
*a*Pierrepont, H. E., Esq.	5·00
*a*Schariffler, Dr. A. F.	10·00
*a*Scranton Public Library (1895 and 1896)	10·00
*a*Seward, Rev. S. S.	2·50
*a*Sharpe, Miss M. A.	5·00
*a*Shelton, Miss J. de F.	2·50
*a*Small, Samuel, Esq.	5·00
*a*Stewart, W. A., Esq.	5·00
*a*Straus, Hon. O. S.	5·00
*a*Thompson, J. A., Esq.	2·50
*a*Van Cortlandt, Mrs. P.	5·00
*a*Wilburn, Rev. B. R.	5·00
*a*Wood, Mr. and Mrs. Frank ..	5·00
*a*Wright, Rev. Professor Theodore F., Ph.D...	5·00
*a*Zabriskie, Mrs. N. L.	5·00
*a*Zimmerman, Rev. J. .. .	2·50
Sales of books, maps, &c... ..	57·70

CANADA.

Rev. Commander L. G. A. Roberts, R.N., *Hon. Sec. and Lecturer for the Fund.*

March 19.—By cash £2 5*s.* 0*d.*

	£	*s.*	*d.*
*a*Murray, Hugh, Esq... ..	0	10	6
*a*Roberts, Rev. Commander L.G.A., R.N.	0	10	6
Sales of books, maps, &c. ..	1	4	0

CHICAGO, U.S.A.

Rev. H. B. Waterman, D.D., *Hon. Sec.*

Jan. 24.—By cash.. £1 11*s.* 6*d.*

	£	*s.*	*d.*
*a*Ruck, R., Esq.	0	10	6
*a*Rounds, T. C., Esq.	0	10	6
*a*Sherman, Prof. S.	0	10	6

CHINA (KIUKIANG).

Rev. E. S. Little, *Hon. Sec.*

Feb. 18.—By cash .. £3 3*s.* 0*d.*

	£	*s.*	*d.*
*a*Emberley, W. H., Esq. ..	0	10	6
*a*Hodge, Rev. S. R.	1	1	0
*a*Ingle, Rev. J. A.	0	10	6
*a*Jackson, Rev. J.	0	10	6
*a*Little, Rev. E. S.	0	10	6

CLIFTON AND BRISTOL.

Rev. Canon Wallace, *Hon. Sec.*

March 12.—By cash £7 5*s.* 0*d.*

	£	*s.*	*d.*
*a*Bird, Wilberforce, Esq. ..	0	10	6
*a*Harvey, E. A., Esq.	1	1	0
*a*Harvey, Mrs. E.	1	1	0
*a*Howard, T., Esq.	0	10	6
*a*Lavington, Mrs.	1	1	0
*a*Mather, Rev. Canon	0	5	0
*a*Moor, Miss	0	5	0
*a*Rollo, Lord	1	0	0
*a*Thompson, Mrs.	0	5	0
*a*Wallace, Rev. Canon.. ..	0	10	6
*a*Ware, Miss	0	5	0
*a*Wilkinson, Rev. John ..	0	10	6

DUNFERMLINE.

Rev. John Campbell, *Hon. Sec.*

Jan. 16.—By cash.. £2 19*s.* 8*d.*

	£	*s.*	*d.*
*a*Campbell, Rev. John ..	0	5	0
*a*Inglis, William, Esq. ..	0	10	6
*a*MacFarlane, James, Esq. ..	0	10	6
*a*McLaren, William, Esq. ..	0	10	6
*a*Mitchell, Rev. Dr.	0	2	6
*a*Ross, John, Esq.	0	10	6
*a*Stevenson, John, Esq. ..	0	10	6

EDGBASTON.

Rev. R. E. B. C. Daubeney, *Hon. Sec.*

	£	*s.*	*d.*
*a*Daubeney, Rev. R. E. B. C. (1894–1895)	1	1	0

EDINBURGH.

T. B. Johnston, Esq., *Hon. Sec.*

March 18.—By cash .. £63 0*s.* 0*d.*

	£	*s.*	*d.*
*a*Adam, J. S., Esq.	1	0	0
*a*Agnew, Colonel	1	1	0
*a*Allison, Miss	0	10	6
*a*Balfour, Rev. G. H.	0	10	6
*a*Balfour, Rev. Wm., D.D. ..	0	10	0
*a*Bartholomew, J. G., Esq. ..	0	10	0
*a*Bell, Mrs. Glassford	0	10	0
*a*Bonar, H., Esq.	0	10	6
*a*Bonar, Miss	0	10	0
*a*Brown, George, Esq... ..	0	5	0
*a*Brown, J. T., Esq.	1	1	0
*a*Brown, Rev. J. Wood ..	0	10	6
*a*Bryce, William, Esq., M.D...	0	10	6
*a*Charteris, Professor	0	10	6
*a*Dalgleish, J. J., Esq... ..	0	10	6
*a*Dalgleish, Lawrence, Esq. ..	0	10	6
*a*Dickson, D. S., Esq.	0	10	6
*a*Dickson, H. N., Esq... ..	0	10	6
*a*Dickson, Dr. W. G.	1	0	0
*a*Douglas, Rev. W. Brown ..	0	10	6
*a*Drybrough, John, Esq. ..	0	10	6
*a*Duns, Professor	0	10	6
*a*Edinburgh Public Library ..	1	1	0
*a*Edmond, Mrs. E.	0	10	0
*a*Elliot, Andrew, Esq... ..	0	10	0
*a*Ford, Mrs. W. J.	1	1	0
*a*Forlong, General	0	10	0
*a*Forrester, Henry, Esq. ..	1	1	0
*a*Gall and Inglis, Messrs. ..	0	13	0
*a*Galloway, Mrs.	1	1	0
*a*Gartshore, Miss Murray ..	0	10	6
*a*G.C. and J.C...	2	0	0
*a*Gibson, R., Esq.	1	0	0
*a*Gordon, Rev. Arthur ..	0	10	6
*a*Harrison, C. W. Ruston, Esq.	0	10	6
*a*Henderson, Miss	0	10	6
*a*Howden, J. A., Esq.	1	1	0
*a*Hunter, Mrs.	0	2	6
*a*Inglis, late Rev. James ..	0	10	0
*a*Jamieson, J. A., Esq. ..	0	10	6
*a*Jeffrey, D., Esq.	1	0	0
*a*Johnston, T. B., Esq. ..	1	1	0
*a*Jones, Miss	0	10	0
*a*Kalley, Mrs.	0	10	6
*a*Kennedy, John, Esq... ..	1	1	0
*a*Lang and Duncan, Misses ..	0	10	6
*a*Luke, Rev. Alex.	0	10	0
*a*Lyon, Wm., Esq.	1	1	0
*a*MacCandlish, J. M., Esq. ..	1	1	0
*a*MacDougall, Mrs.	0	10	6
*a*MacDougall, Miss	0	10	6
*a*MacDougall, Rev. D... ..	0	10	6
*a*Macfie, John, Esq.	0	10	6

	£	s.	d.
*a*Mackenzie, Miss	2	0	0
*a*Maclagan, Sir Douglas ..	1	1	0
*a*Maclagan, Dr. R. C.	0	10	6
*a*Maclean, Norman, Esq. ..	0	10	6
*a*MacMicking, Miss	1	1	0
*a*Macphail, Rev. J. Calder ..	0	10	6
*a*Melville, Balfour, Esq. ..	0	10	0
*a*Mill, Peter, Esq.	1	0	0
*a*Moir, John, Esq., M.D. ..	1	1	0
*a*Montgomery, Dean	0	5	0
*a*Muir, Rev. R. H.	1	1	0
*a*Munro, J. K., Esq.	0	10	6
*a*Napier, J. S., Esq.	1	1	0
*a*Nelson and Sons, Messrs. Thomas	1	0	0
*a*Norrie, J. R., Esq.	0	10	6
*a*Oatts, Mrs. W. M.	0	10	6
*a*Padon, William, Esq. ..	0	10	6
*a*Paterson, Miss	0	10	0
*a*Rainy, Rev. Principal ..	0	10	0
*a*Robertson, Wm., Esq. ..	0	10	6
*a*Robson, William, Esq. ..	0	5	0
*a*Rogerson, Dr...	0	10	0
*a*Scott, Miss M. S.	1	0	0
*a*Scott, Rev. D...	0	10	6
*a*Scott Brothers, Messrs. ..	0	5	0
*a*Simpson, Professor	1	1	0
*a*Skirving, A., Esq.	1	0	0
*a*Stalker, R. B., Esq.	0	10	0
*a*Stevenson, Misses	1	0	0
*a*Stewart, Mrs. Archibald ..	0	10	6
*a*Stewart, Professor Grainger	1	0	0
*a*Stuart, Mrs.	0	10	6
*a*Teape, Rev. Dr.	0	10	0
*a*Thin, James, Esq.	0	10	6
*a*Thomson, Rev. Dr. A. ..	0	5	0
*a*Turner, Rev. W.	0	10	6
*a*Union Mutual Improvement Association	0	10	6
*a*Usher and Co., Messrs. Andrew	0	10	6
*a*Usher, J., Esq.	1	1	0
*a*Watson, J., Esq.	1	1	0
*a*Whyte, Rev. Dr.	1	0	0
*a*Wilson, Rev. Dr. J. H. ..	0	5	0
*a*Wood, Mrs.	0	5	0
*a*Younger, Robert, Esq. ..	0	10	6
*a*Younger and Co., Limited, Messrs. William	1	1	0

EPSOM.

Miss E. Hislop, *Hon. Sec.*

Jan. 22.—By cash .. £1 1*s.* 0*d.*

	£	s.	d.
*a*Daniel, Dr.	0	10	6
*a*Hislop, Miss E.	0	10	6

FROME.

Henry Thompson, Esq., *Hon. Sec.*

Jan. 14.—By cash .. £5 5*s.* 0*d.*

	£	s.	d.
*a*Daniel, G. A., Esq.	0	10	6
*a*Daniel, Rev. W. E.	0	10	6
*a*Flatman, Mrs.	0	10	6
*a*Gros, Mrs. Le..	0	10	6
*a*Harvey, W. B., Esq... ..	0	10	6
*a*Tanner, Joseph, Esq., J.P. ..	1	1	0
*a*Thompson, Miss F.	0	10	6
*a*Thompson, Henry, Esq. ..	0	10	6
*a*Wiltshire, G. W., Esq. ..	0	10	6

GLASGOW.

Rev. W. P. Dickson, D.D., *Hon. Sec.*

	£	s.	d.
*a*Dickson, Rev. William P., D.D.	1	1	0

GLYN-NEATH.

Rev. J. Ll. Thomas, M.A., *Hon. Sec. and Lecturer for the Fund.*

Dec. 28.—By cash £1 11*s.* 6*d.*

	£	s.	d.
*a*Llewellyn, Sir J. T. D., Bart.	0	10	6
*a*Maddan, James, Esq. ..	0	10	6
*a*Thomas, Rev. J. Ll., M.A. ..	0	10	6

GREENOCK.

Rev. Hugh Macmillan, D.D., LL.D., F.R.S., *Hon. Sec.*

Jan. 28.—By cash.. £1 0*s.* 6*d.*

	£	s.	d.
*a*Macmillan, Rev. Hugh, D.D. LL.D., F.R.S.	0	10	6
*a*Patterson, T. L., Esq. ..	0	10	0

GUERNSEY.

John Whitehead, Esq., *Hon. Sec.*

Jan. 29.—By cash.. £1 1*s.* 0*d.*

	£	s.	d.
*a*Guille-Alles Library, the ..	0	10	6
*a*Whitehead, John, Esq. ..	0	10	6

HITCHIN.

J. Pollard, Esq., *Hon. Sec.*

Feb. 7.—By cash.. £5 15*s.* 6*d.*

	£	*s.*	*d.*
*a*Bathurst, Archdeacon ..	0	10	6
*a*Gatward, Mrs. John	0	10	6
*a*Lucas, Miss M. A.	0	10	6
*a*Pollard, J., Esq.	0	10	6
*a*Priest, T., Esq.	0	10	6
*a*Ransom, W., Esq.	1	1	0
*a*Seebohm, F., Esq.	1	1	0
*a*Tuke, J. H., Esq.	1	1	0

HULL.

Wm. Botterill, Esq., *Hon. Sec.*

March 5.—By cash .. £3 3*s.* 0*d.*

	£	*s.*	*d.*
*a*Botterill, Wm., Esq... ..	0	10	6
*a*Holmes, T. B., Esq., J.P. ..	1	1	0
*a*Hull Subscription Library ..	0	10	6
*a*Sharp, J. Fox, Esq.	0	10	6
*a*Smith, T. R., Esq.	0	10	6

INDIA (MADRAS PRESIDENCY).

Mrs. W. Weston Elwes, *Hon. Sec.*

Jan. 30.—By cash .. £4 13*s.* 2*d.*
March 21.— „ .. £1 10*s.* 0*d.*

	rs.	a.
*a*Andrew, J., Esq., I.C.S. ..	18	0
*a*Arundel, Mrs.	10	0
*a*Elwes, Mrs. W. Weston ..	18	0
*a*Martin, Surgeon Lt.-Col. J., A.M.S.	10	0
*a*Newitt, W. T., Esq.	10	0
*a*Pemberton, Mrs.	18	0
*a*Smith, Miss	10	0
*a*Williams, Rev. Acheson ..	10	0
*a*Wright, Miss H.	10	0

JERUSALEM.

Rev. Theodore E. Dowling, *Hon. Sec.*

	£	*s.*	*d.*
Dec. 27.—By cash..	10	1	0
Feb. 9.— „ ..	12	7	0
„ 16.— „ ..	3	13	6
Mar. 18.— „ ..	10	0	0

	£	*s.*	*d.*
*a*Acton, Rev. E.	0	10	6
*a*Anderson, Dr. Walter H. ..	0	10	6
*a*Attlee, Rev. Simmonds ..	0	10	6
*a*Bergheim, T. L. Melville, Esq.	0	10	6
*a*Bliss, F. J., Esq., Ph.D. ..	0	10	6
*a*Blyth, Right Rev. Bishop ..	0	10	6
*a*Clark, Herbert, Esq... ..	0	10	6
*a*Cook, Messrs. T., and Son ..	0	10	6
*a*Dedoué, Pere	0	10	6
*a*Dickson, John, Esq.	0	10	6
*a*Domain, Demetrius M., Esq.	0	10	6
*a*Dowling, Rev. Theodore E...	1	1	0
*a*Ellis, F. T., Esq.	0	10	6
*a*Fitzjohn, Miss E.	0	10	6
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Annual Subscriptions and Donations	390	7	8
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	£879	1	6

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